

◇ 1830 A CENTURY OF WORLD PROGRESS 1930 ◇

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 JANUARY, 1930  
*The*  
**Improvement Era**  
 Combined with the YOUNG WOMAN'S JOURNAL



WINTER SCENE ON TEMPLE BLOCK, SALT LAKE CITY

# Demonstration of Leisure-time Activities in Russia

DR. FRANKLIN S. HARRIS

## Lindberghs Aid Archaeologists

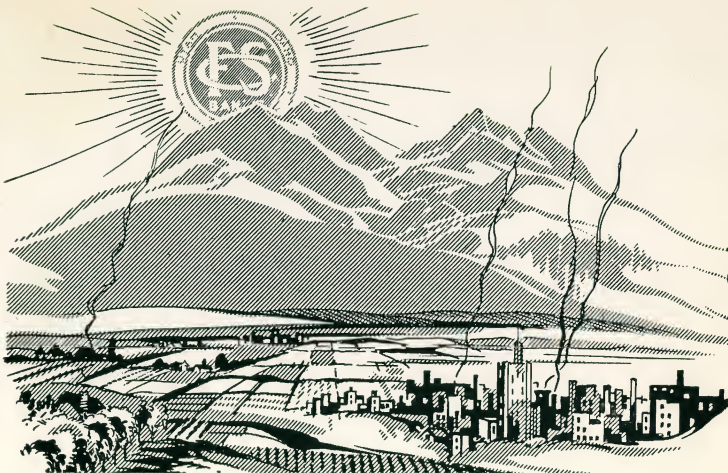
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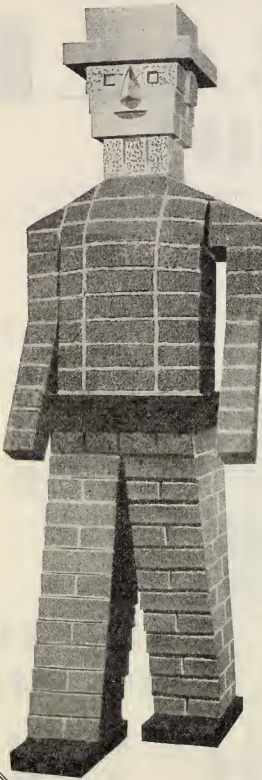
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## FORECAST

A thrilling story, "Don't Lie to an Indian," from the facile pen of Dr. J. H. Paul will appear in our next number. The author, when complimented on the quality of this story, replied: "And it has the somewhat unusual feature of being entirely true."

Those who have read the first and second chapters of "Out of the Burning" will look forward with interest to the next installment. Chapter three will appear in the February number.

Col. Lindbergh's flight over the Maya region, profusely illustrated with photographs taken from the clouds by the intrepid air man and his wife, will appear next month. This article by Dr. A. V. Kidder of the Carnegie Institution will be worth preserving. "The new technique of sky spying," as Dr. Kidder terms it, promises to prove immensely valuable in the field of archaeology. In six minutes of comfortable flying, this party covered a trail which would have required a full day on a mule, the usual means of reaching these scenes.

President Bryant S. Hinckley has, upon request, furnished us with an article under the title "Why Read the Bible." Anyone who will read this article and then not read the Bible is a poor judge of what is good to read.

Students far beyond the borders of our own communities are commenting favorably on the series, "A Spiritual Philosophy of Life," by Dean Milton Bennion. These will be continued in future numbers.

The stories of western travel and discovery, by Carter E. Grant, filled as they are with romance and tragedy, are proving popular. In their preparation the author has gone to every available source of information.

Then, too, the story of eastern travel, by John D. Giles, under the title of "From the Green Mountains to the Rockies," will be continued. They have awakened much interest.

## The Improvement Era

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**Organ of the Priesthood Quorums, the Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints**

### CONTENTS

Title	Page
Editorial—	
The Gift of Time.....	Hugh J. Cannon 181
What is Beauty?.....	Elsie Talmage Brandley 182
A Demonstration of Leisure-time Activities in Russia.....	Dr. Franklin S. Harris 183
Colonel and Mrs. Lindbergh Aid Archaeologists.....	Carnegie Institution 186
What Do Football Championships Mean?.....	George Wells 190
Out of the Burning—A Story (Chapter II).....	Ivy Williams Stone 193
M. I. A. Reports of Efficiency.....	196
Poetry.....	Blanche Kendall McKey 197
Lost Romance.....	April
The Dusklight.....	Compensation
Growth.....	Longing
Dr. Harvey Fletcher—Friend of the Listener.....	Prof. Harrison R. Merrill 198
More Honors For Utah Boys.....	200
A Modern Betty Blue—A Story.....	Florence Hartman Townsend 201
Germany—A Playlette.....	Vida Fox Clawson 204
Has Youthful Utah Lost the Faith?.....	Elsie Petersen 207
A Spiritual Philosophy of Life—III.....	Dean Milton Bennion 208
Handcraft for Boys.....	A. A. Anderson 212
Connie Mack and the Championship.....	215
Recreation in the Home.....	216
Priesthood Quorums—	
Weekly Quorum and Group Meetings.....	218
Weekly Ward Priesthood Meeting.....	219
Aaronic Priesthood Standards.....	220
The March of Progress Continues.....	221
Mutual Work—	
Executive Department.....	222
Advisory Committee Department.....	223
Finance and Publications Department.....	225
Community Activity Department.....	226
Adult Department.....	228
M Men-Gleaner Department.....	229
Gleaner Girls Department.....	230
Junior Girls Department.....	232
Vanguards-Scouts Department.....	234
Bee Hive Girls Department.....	235

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# EDITORIAL

Hugh J. Cannon  
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## The Gifts of Time

By HUGH J. CANNON

THE custom of forming resolutions at the beginning of a new year is age-old. The result is that this season has become one of more or less serious thinking.

\* What a marvelous, priceless, but withal terrifying thing time is! Truth has no more devoted friend, nor have righteousness and merit; and all that is false has no more implacable adversary. For just as surely as "time is the friend of innocence," it will also sooner or later smoke out the guilty. To the heart bowed down in sorrow, it comes with healing in its wings. A grief so oppressive as to seem unbearable today is a sweet and sanctifying memory tomorrow, leading us to higher and better things. A calamity so tragic that it smothers every ray of hope in the hearts of those upon whom it falls, with the passing of time proves itself to be a precious blessing, developing characteristics which otherwise would have remained undiscovered.

Time is a great leveler. It searches out and puts its stamp of approval or disapproval upon the worthful as well as the worthless qualities of every person, and does it so unerringly that its decree can not be disputed. When the X ray of time is turned on the life of the modest man, who with exacting conscience has quietly gone about serving his fellow-men without letting his left hand know what his right hand does, he will be accorded his rightful dues. Likewise an infallible yardstick will be put on the sinful one or the pretender and his wickedness and hypocrisy revealed to the world. Time will raise up or bring down every man to that level where he properly belongs. It is inexorable.

What have the years done for the memory of our Redeemer who once was spit upon, reviled and had a crown of thorns placed on his unresisting head? There was nothing about his life to win earthly glory, and when his despairing cry rang out, "My God, my God, why hast thou forsaken me?" the jeering crowd thought they had seen the end of Jesus Christ. Now he sits on the right hand of his Father and is acknowledged by hundreds of millions as a member of the Godhead.

What has time done for Herod or Pilate or Caiaphas or the others concerned in the crucifixion of our Lord except to bring lasting odium upon their names?

Similar reference might be made to the Prophet Joseph Smith. We are still too near the period in which he lived to have the proper perspective on his life; but even at this, comparatively, early date a large number of people outside of this Church are convinced that he was misjudged by the world, and those within

the Church acknowledge him as a divinely inspired prophet. Compare the regard in which he is held with that of the miscreants who were responsible for his martyrdom, and one realizes what the years will do both to the righteous and to the wicked man.

Time moves by like a heavily laden caravan bearing rare and costly gifts, experience, learning, wisdom, development, sorrow perhaps, and for some, unfortunately, remorse. One of the gratifying things is that we can, to a very great extent, choose our own gifts from the vast and varied store which it carries. One must, however, comply strictly with the conditions upon which the gift is made or the desired result is not attained. It is useless to choose wisdom and then blindly reach into the package labeled remorse. One never does that deliberately, but all too frequently visibility is so clouded that fatal mistakes are made.

"But dost thou love life? Then do not squander time, for that is the stuff life is made of." When Benjamin Franklin gave this statement to the world, the term "by-products" did not have the same significance that it has today. Now the proper utilization of what formerly was allowed to go to waste in great factories means the difference between success and failure.

During certain hours most useful people are obliged to do the work which is before them. But what are they doing with the "by-products" of their time, the hours during which they are not compelled to do definite things? What are they thinking when they do not have to think? It will be discovered that most of the acts of which they are ashamed can be traced to idle and crooked thinking.

A noted educator of our community has said that it is as important to budget time as it is to budget expenses. In no other way, with most people, can this "by-product" be used to best advantage.

It is a wise custom at the beginning of the year for people to take an inventory of their tangible goods, with a view to making new investments or perhaps of liquidating along certain lines if they are convinced that their property, used in other ways, would bring better returns. And a stock-taking of time with the same end in view will be no less profitable. Most people will find that a considerable part of it can be invested much more wisely than it is at present.

We extend to all our readers the season's greetings and can wish for them nothing better than that they learn to conserve this great asset—time—convinced that if they do so the year 1930 will be a successful and happy one.

# What is Beauty?

By ELSIE TALMAGE BRANDLEY

A WELL-KNOWN magazine of recent issue had the word "beauty" printed in large type on eighteen of its advertising pages. Beauty apparently was to be found in limitless quantity in soap, linoleum, shampoos, cold cream, curtains, radiators, radio, automobiles and countless other commodities. Color, style, line, tone—such adjectives attempted to define for the public mind the basic principles of beauty.

What is beauty? Is it a material thing which can be purchased on an easy-payment plan, and set in a corner of the living room to emanate permanent delight and satisfaction to soul-weary humanity? Does the acquisition of wealth and all that wealth makes possible put beauty into beauty-starved lives? Is the advertised beauty of symmetry, color, rhythm, and harmony the great prize for which the world is seeking? Unquestionably there is something of beauty in these things, for exquisite moments are born of the senses, and without such moments life would indeed be drab and dull. A canyon, half hidden in its own veil of azure haze; the song of a bird; the reflection of trees on water; dull velvet thrown across a polished table; the scent of a rose—these things can and do give a glorious shock of ecstacy, for they are a part of eternal truth, and the poet made no mistake when he said "Beauty is truth, truth beauty; that is all ye know on earth, and all ye need to know." But to provide lasting inspiration, sight and sound and fragrance must have adequate reception. An imperfect radio set cannot reproduce with fidelity the thrilling clearness and power of a voice singing from afar, and no more can an imperfectly adjusted soul register properly the tones and values of life.

We are living in a period of materialism, of physical advantage, of creature comfort. The overwhelming quantity of tangible things surrounding us is a little intoxicating in effect, perhaps. We try to translate spiritual values into material terms, and then wonder why we fail.

The universe in which we live, just as the individual entity which each one is, combines two distinct forces—material and spiritual; body and soul. In the earth are many real objects which can be acquired, to hold in the hand, hang on the wall, or lock securely in a safety deposit box. But above and beyond the earth are intangible qualities—generosity, courage, faith, greater than all the others. Materialists, disclaiming a belief in divine providence, are the while recognizing the potency of possessions which cannot be explained any more easily than can heaven and eternal life. The most hardened cynic experiences the warmth

of friendship far surpassing the warmth of ermine; the most powerful financier knows that happiness cannot be bought with a king's ransom; the skeptic who would trust only what he can understand has bowed in instinctive reverence at the marvel of a child's love; and the eminent naturalist, a professed agnostic, must have realized that although he understood the secrets of plant cultivation, cross fertilization and control of color and perfume, the true secret of life and its inception he could not explain nor govern. In his experiments with the product of creation, he tacitly acknowledges the existence of a Creator.

Many there are who fully realize the futility of attempting to capture infinite beauty and cage it in finite objects; who know that contentment is not governed entirely by the size of a bank account; who smile tenderly at the pathetic efforts of others to pay money for beauty, and expect it to remain forever. One who finds in a mountain only the possibility of rich mineral deposits; in the stars only a reminder of the gems they have acquired; in the fragrance of roses only the smug assurance that one was able to pay fifteen dollars a dozen for them, has not found beauty, nor truth, its counterpart. Beauty is some inner realization of why things are, and how they came to be. A mountain is the visible proof that God made the earth; stars shine in response to his command that there be lights placed in the firmament; and the scent of the rose declares in mighty silence that greater than the power of man is another Power whose secrets we have been permitted barely to begin to penetrate.

If we would discover and secure for ourselves the true essence of beauty, we must look far beyond the colorful sheen of silken fabric, or the glint of pearl; beyond even the brilliant flame of sunset or the silver gleam of water in the moonlight; beyond the beauties of sight and sound and touch, and into the world of the soul. There must be the ability to appreciate the source of these things of which we are sure, and the longing to know more, and ever more, of the things for which we hope, but cannot see.

The Church of Jesus Christ of Latter-day Saints holds within itself the truth which is all of beauty. The light of revelation has dispelled the mists which for so long enshrouded mankind, and has explained the whence and whither of our lives. Greater than all the material possessions of earth is the knowledge that Jesus is the Christ and that he so loved his fellow men that he gave his life that they might live eternally. With this knowledge as a candle to light the way come all the color and rhythm and symmetry which make of life a purposeful harmony, and of salvation a glorious surety.





# THE IMPROVEMENT ERA

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No. 3

## A Demonstration of Leisure-time Activities in Russia

By DR. FRANKLIN S. HARRIS

*President of  
Brigham Young University*

YESTERDAY I had an opportunity of witnessing the greatest demonstration in leisure-time activity that has yet come to my attention. I wish that every Mutual Improvement Association worker could have been present with our group of a half dozen who spent the afternoon and evening at a great park which has been set aside by the Soviet Government for the good of the people. It is called "The Park of Culture and Recreation" and it certainly lives up to its name. A person can hardly realize the extent of this great park without being on the ground. It is all comparatively new. A large part of it was the private estate of the former Governor General of Moscow, an uncle of the late

Czar, and during his ownership the public was never admitted to the grounds. It was in reality a forest overlooking the Moscow river in the southeast suburb of the city. The park extends for five or six miles along the river front and back for some distance.

AS we crossed the river bridge toward the park and saw the



Top: Dr. Franklin S. Harris.

Center: View of Moscow Park of Recreation and Rest.

Bottom: On the Moscow River.

thousands of people inside and the hundreds of boats on the river I instinctively began taking pictures and then as I looked back toward the city and saw the great dome of the Cathedral of the Redeemer reflected in the river in that direction, I had to take pictures of it also. But what a difference in the attention given by the people to the two activities! We had previously attended mass in this great cathedral at an hour when attendance should have been favorable. Whereas the building, erected at a cost of seven million dollars, is capable of accommodating ten thousand persons at once, there were a scant three hundred present, while in this park of culture and recreation it was estimated that there were present yesterday during the day about four hundred thousand people. The attendance yesterday was probably larger than usual since it was Constitution Day, but we were told that every day sees the park pretty well filled, since the workers are at liberty after four o'clock and they go to this great center by the thousands to spend their leisure time.

IT was a considerable shock to note the lack of attention to formal worship at the cathedral in view of the attendance at the center of culture and recreation, but after attending the mass which was chanted in a language unknown to the worshipers and everything pertaining to the services so remote from daily life and experiences, it was not difficult to see why people were being at-

tracted so much more by activities which had so much more in common with life.

I am glad to report that during the afternoon and evening of mingling with these thousands of people we did not see a single case of intoxication, nor was there any boisterousness or conduct that would call for condemnation even by the most Puritanical individual. There was no evidence of any officers who might restrain the group; people simply went their way having a good time and conducting themselves as if this were the most natural thing in the world to do.

FIRST we visited some of the pavilions which are devoted largely to culture and to rest. In the first one, for example, we went through a reading room where we found available books, newspapers, and magazines in large numbers. There were also rooms where free advice on various topics was given to any who might ask for the information. The first was a room where free legal advice was offered. Then there was a set of rooms, where any who had psychological problems might get free service. There were rooms where one could obtain advice on photography, and laboratories where there were demonstrations in taking and developing pictures and where anyone might bring his own films and develop them free. There were also a large number of chess and checker tables where hundreds of people were playing these games.

Upstairs we found reading places for languages other than Russian. Here we saw that there were books and other reading materials in all of the forty different languages of the Soviet republics. We also found a section devoted to reading materials in languages of other countries including English, German, and French. There were newspapers from Paris, Berlin, and London and magazines from America. Among the books in English I noted Byron's poetical works, Mark Twain, and Shakespeare. In German I noticed Schiller, Goethe, and Heine. All of these rooms are open every day and anyone may come and read to his heart's content, and hundreds of people were doing it. The Russians seem to be racing with all their speed toward culture. They have a long way to go yet, but they seem to be headed in the right direction.

THERE were in this pavilion numerous places for lounging and resting and while people did this there were radio ear phones so that they could slip these over their heads as they reclined in easy chairs and send themselves to sleep with whatever might be available on the radio.

In order to make more vivid the news of the day there was a map of the world, with small electric lights at prominent points, and on the table, on which there were many electric buttons, were the news items taken from the daily press. For example, we read on one of these news items on the table that there was some important happening in Shanghai; we pressed the button and on the big map on the wall the small electric globe at Shanghai was illuminated. This is merely one of the devices to aid those who are not up on their geography regarding the place where the event transpired.

On a veranda outside there were numerous reclining chairs and cots where a number of people were taking sun baths. Some of them were dressed rather unconventionally to expose as much of the skin as possible to the sun's rays. The other people seemed not to object, and certainly I am not going to prescribe the amount of clothing they shall wear while taking these sun baths.



CHILDREN AT PLAY IN SAND PILE, MOSCOW, RUSSIA



ONE of the very interesting divisions was that where information regarding health was given. There were numerous charts on the composition of foods and many anatomical specimens giving important information and including some examples which I have never seen at home outside the laboratory or in medical museums. A physician is in attendance explaining the effects of certain practices on the anatomy. Specimens which might seem a little indelicate at home were examined by mixed groups and the physician made explanations without anyone seeming to be embarrassed.

All over the grounds were little stands where there were conversation groups in action. These were headed by a leader and there was a sign at each one telling the subject. Among these places our interpreter translated topics as "The Value of Clean Living," "The Advantages of Co-operation," "The Effects of Alcohol and Tobacco," and "Improved Methods of Agriculture." These are but a few of the many topics that were being discussed. I suppose we saw at least a half dozen stands where the evil effects of alcohol and tobacco were being explained by specialists.

THE division of the park devoted to games and athletic contests would cover many acres. There were great series of tennis courts, ping pong tables, and croquet courts. Running tracks were to be seen where hundreds of people were running by relays and other combinations. In most of these activities men and women were practicing together without any self-consciousness. In fact throughout Russia the matter of sex seems to be minimized and everything done to reduce sex consciousness. I suppose two or three thousand people were engaging in these various games at one time and with leaders for every activity. We were told that there were about two thousand directors of play, lecturers and leaders of various kinds of functions in this center of recreation and culture. That would not be a very large number for four hundred thousand participants.

THE children's section was probably the most interesting of all. Parents could bring their chil-



CORNER OF A REST BALCONY, MOSCOW, RUSSIA

dren from four to eight years of age and check them just as they would check a suit case, and the children were placed in the hands of expert leaders. Each child had a sort of smock placed on him so that he would not get his clothing dirty, and he was placed in a group for playing in sand, on slides, or playing at housekeeping in miniature houses. There were scores of cots where the children could rest and places where they could be fed. The activities were so arranged that the groups went from one extreme to the other. Vigorous play, for example, was alternated with a story hour and then came a lunch period so that each child that stayed over a certain period was given milk and some other food at well arranged tables.

The lady who conducted us through this section took considerable delight in pointing out the large amount of American equipment used in this work. They seem to have brought in all kinder-

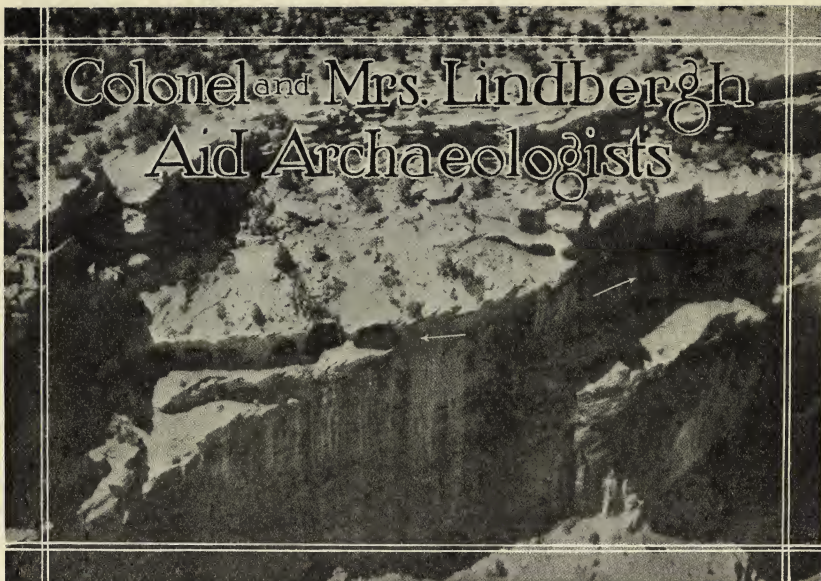
garten methods and all devices known to American schools as well as those of other countries.

THE cost of leaving a child all day was about twelve cents including the meals. Throughout this great group of leisure time enterprises all costs are reduced to a minimum. For example, the cost of entering the park is only five cents and the very excellent dinner which we had, cost only about one-fourth the price charged for the same meal at the Grand Hotel where we are staying. This is a place where all may obtain culture and recreation at the minimum cost. The people own it, and all connected with it are in the employ of the public and there is no overcharging, no tipping, and none of the petty gambling and questionable amusements such as we find so conspicuous at our own state fairs. It is really a stupendous undertaking to see that four hundred thousand people may be provided with rest, education, and recreation at one time in one establishment, but this is exactly what is being done here in Moscow.

I must not close without having you participate with us in a boat ride on the river. At eight o'clock the water carnival started and six of us in the party secured a boat and went out among the hundreds of other boats, and as we went up and down the river until almost the hour when the next day begins, I had ample time to dream of some of the possibilities that are before us in our Mutual Improvement Program of caring for the leisure-time activities of the Church.

**DR. FRANKLIN S. HARRIS,** president of the Brigham Young University and member of the General Board of Y. M. M. I. A., recently returned from Russia where he was chairman of an important fact-finding committee of scientists. Reference was made to his appointment in the September, 1929, Era. This article was written in Russia.

Dr. Harris was born in Utah County, moved with his parents to Mexico; was graduated from the Juarez State Academy in 1903, from the B. Y. U. in 1907, and took his doctor's degree from Cornell in 1911. He has been around the world and is an author of note.



Arrows point to cliff houses in the caves under the rim rock in Canyon de Chelly. Sight of these ruins led Colonel and Mrs. Lindbergh to land on the cliff above, to take trail down to the camp of Earl Morris, and, the next morning, to visit the caves. As the ruins cannot be seen or reached from below it is probable that they have never before been visited by white people. The great caves of the region contain rich deposits of the products of human workmanship. Because of the dryness of the atmosphere, these have been beautifully preserved. Through their study, scientists are learning about pre-Pueblo cultures. The story has already been carried back to a time well before the Christian era.

## Part I—The Aerial Survey of the Pueblo Region

(All photographs were taken by Colonel and Mrs. Lindbergh, except where otherwise noted)

IN the endeavor to develop new opportunities for the employment of the aeroplane and to demonstrate the extent of its usefulness in scientific work, Colonel and Mrs. Lindbergh recently turned for a time to the field of archaeological research. So far they have made expeditions to two regions in which are to be found cultural remains of American aborigines—the region of the Pueblos in Arizona and New Mexico and that of the Maya in the Peninsula of Yucatan.

The expeditions have not only yielded a series of splendid photographs which will greatly aid

[We are indebted to the Carnegie Institution of Washington for the following highly interesting description. Another article, by Dr. A. V. Kidder, describing Colonel Lindbergh's aerial survey of the Maya region, will appear in our next issue. Editors.]

archaeologists, but they have also indicated many new lines of approach to study of the very complex problems of aboriginal American history.

### Interest in Archaeology Aroused

THE immediate attention of Colonel Lindbergh was drawn to archaeological matters last year during a trail-blazing flight to Central America for the Pan American Airways, Incorporated. It was upon the return trip that, in speeding northward, he turned from his course and flew inland along the coast of Yucatan. As the jungle panorama



Map showing the area covered by Colonel and Mrs. Lindbergh in their recent aerial survey of the region of the prehistoric Pueblo peoples. The Phillips Academy (Andover, Massachusetts) camp at Fecos, set up by Dr. A. V. Kidder, was used as a base. Each morning before beginning the day's flight, Colonel Lindbergh flew over to the landing field of the Transcontinental Air Transport Company at Albuquerque for fuel.





The region of the Pueblos is one of high plateaus, little rainfall, hardly any game, and scanty vegetation. In this rough, broken area are to be found literally thousands of ruins. It was on such mesas as these that Colonel and Mrs. Lindbergh found ruins hitherto unknown.

unrolled he saw, half hidden amid tropical foliage, the ruins of a great temple. Upon reaching Washington he telephoned to Dr. Abbot, Secretary of Smithsonian Institution, asking him to suggest books which would tell him about the ruins he had seen. Dr. Abbot, in turn, presented the request to President Merriam of Carnegie Institution of Washington.

It chanced at the time that Carnegie Institution had recently completed the excavation and repair of the Temple of the Warriors at Chichen Itza, Yucatan, one of the finest examples of Maya architecture extant. The archaeological staff had assembled at the Institution's Administration Building a rich collection of reproductions in color of the paintings which gave brilliant finish to the Temple walls in the ancient days. Upon Dr. Merriam's invitation Colonel Lindbergh spent an evening with him in examination of these examples of Maya art and in discussion of the efforts which various institutions and organizations had put forth in the attempt to penetrate the mystery which envelops the early American peoples in both Central America and Southwestern United States.

### Use of Aeroplane Suggested

IT was at this interview that Colonel Lindbergh, ever alert for fresh occasion to prove the practicability of aviation, suggested that aircraft might be found ser-

viceable in photographing districts which were thought to be archaeologically important. He also spoke of plans which would take him over the route of the Transcontinental Air Transport Company which traverses the heart of the Pueblo region of the United States and intimated that he might find time for side trips to determine what could be seen and photographed from the air.

Dr. Merriam told him of two camps in the region then open, one at Pecos, New Mexico, and the other in Canyon del Muerto, which is in the northeastern corner of Arizona. The first belonged to Dr. A. V. Kidder, now heading the archaeological staff of Carnegie Institution but who for fifteen years has been carrying on investigations in the Southwest under the auspices of Phillips Academy, Andover, Massachusetts. The other was set up by Earl Morris, of the Carnegie staff, who in past years has done much work in the region for the American Museum of Natural History, New York City.

In response to suggestion from Dr. Merriam, Dr. Kidder drew up a list of desirable areas for the

Colonel to photograph as he was flying westward. In August last Colonel and Mrs. Lindbergh made a rapid flight across the region, photographing as they went the ruins and topographical features suggested by Dr. Kidder. Dr. Merriam, in San Francisco at the time, was so pleased with the results, that Colonel Lindbergh decided to make a careful exploration of the region, upon his return flight, and to use Dr. Kidder's camp at Pecos as a base, if a suitable landing place nearby could be found.

### The Arrival at Camp

A FEW days later Colonel Lindbergh arrived over Pecos, circled the valley, and "set down," his Curtis Falcon in a small, grassy clearing among the cedars and pinyon on the ranch of Tex Austin. The place was none too large. In order to rise from it, Colonel Lindbergh was compelled to keep the weight of his plane to the very minimum. He contrived, therefore, in his daily flights over the region, to reach camp at a time when his gasoline tanks were almost empty.



An unexcavated Pueblo site in the Chaco Canyon district which was abandoned probably about 1000 A. D. The structure, as it stood originally, was doubtless typical of the large communal dwellings of the "Great Period" of Pueblo development. These great buildings, containing a hundred or more ground-floor rooms, normally surrounded three sides of a court. They were terraced back from an initial height of one story at the court to three or more stories at the rear which is always a high blank wall. It was in the Chaco Canyon district that Pueblo culture reached its highest development. In this locality ten or twelve major sites and many smaller ruins are known.

Each morning, before setting out on the day's program, he flew seventy-five miles to the field of the Transcontinental Air Transport Company at Albuquerque, where he took on a full load of fuel.

For several days Pecos was used as a base. During the period, flights were made in many directions and typical areas throughout northwestern New Mexico and northeastern Arizona were covered. More than a hundred excellent photographs testify to the thoroughness with which the survey was conducted.

### Discovery of Ruins

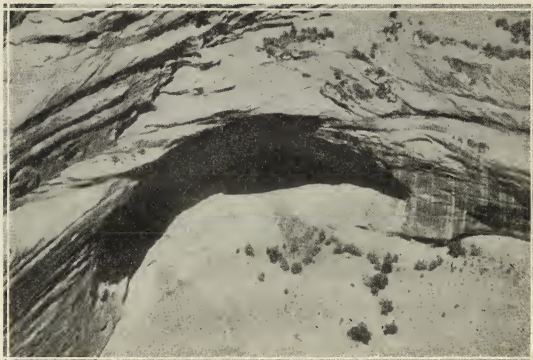
ON the eastward flight from California, while passing over Canyon de Chelly, several hundred miles west of the Pecos camp, Colonel and Mrs. Lindbergh saw a number of small ruins perched high up among the cliffs under the rim rocks and so situated that apparently they could not be seen from the canyon bottom. They were also able to locate the camp of Earl Morris in Canyon del Muerto, a branch of de Chelly.

Wishing to inform Morris of the discovery, they returned a few days later, prepared to drop a message concerning it to him. How-

ever, while circling the ruins they saw what they thought might be a practicable trail leading down the cliff to Morris' tents. Picking out a flat place on the mesa near the ruins they landed and spent the

night at camp. Next day they climbed the cliffs and examined the ruins which, so far as is known, have never before been visited by white people.

ology. The aeroplane enables the observer to cover in a few hours regions which would require months to explore on horseback with pack animals. Moreover, the



Air view (upper) and ground view (lower) of Mummy Cave in Canyon del Muerto. This cave contains a typical cliff dwelling of 80 rooms. At one point it rises to a height of three stories. In 1923, Earl Morris (lower picture), now on the staff of Carnegie Institution of Washington, made a careful study of the ruins for the American Museum of Natural History of New York City. So large was the collection of interesting objects which his party obtained from the cave that two four-horse teams were required to freight it over the 100-mile stretch to Gallup, New Mexico, the nearest railroad point. Note the ancient pictographs on the wall back of the figure of Earl Morris in the lower picture.

Lower photograph by Dr. J. C. Merriam



ever, while circling the ruins they saw what they thought might be a practicable trail leading down the cliff to Morris' tents. Picking out a flat place on the mesa near the ruins they landed and spent the

### Value of Aircraft

THIS air survey of the Southwest has demonstrated beyond question that aviation is able to render an invaluable service to archae-

Southwest admits of profitable exploration by air because, as a result of Colonel Lindbergh's observations, checked in certain instances from the ground, practically all ruins are found to be clearly visible from above and, in some cases at least, they can be better observed from the air than from the ground.

Again, from the air one can observe, much better than in any other way, topographical features in proximity to the ruins which must have affected in a vital way the life of the inhabitants. For example, some of the photographs taken by Colonel and Mrs. Lindbergh show clearly the relation that existed in ancient times between water supply, land available for farming, and easily defensible house sites, matters which are of great importance to scientists as they try to picture the conditions under which prehistoric peoples lived.

The photographs also contain unmistakable lessons for the agronomist and the ecologist, for they show what happens when, for any reason, such an overgrazing, a region is robbed of its natural cover of plants. Tremendous floods pour down from the mesas without retardation, cutting the surface into gulleys or arroyos, washing away the surface soil, lowering the water table, and rendering arid and uninhabitable regions which formerly were only gently irrigated with periodical rains.



### Civilization Based on Cereals

THE Southwest (meaning the area covered by the modern states of Utah, Colorado, Arizona, New Mexico, parts of Southern California, Sonora, and Chihua-

the Maya region of Central America it grew into an extremely vivid and important civilization. In our own Southwest it was taken up and developed, by the people who lived there, into what is known as the Pueblo civilization.

literally thousands of ruins. For the most part these lie in rough, broken country of which Canyons del Muerto and de Chelly, among the most extraordinary of desert gorges, are typical.

It is amid such surroundings that the great pueblos and cliff-houses are found. They were built during the first thousand years of the Christian era, but until very recently little was known as to the origin of the civilization that led to their construction. Investigators, however, have now discovered that in the great wind-hollowed caves, characteristic of the region; there lie, under the foundations of the cliff-houses, remains of still more ancient people, remains so excellently preserved that they permit full reconstruction of the manner of life of the ancestors of the Cliff-dwellers.

Through work already done by various institutions the most important stages through which these peoples passed on their way from nomadism to a settled life are

hua) is archaeologically an important field because it is one of the very few regions in the whole world where the effect of the use of a cereal on the rise of a people can be traced in detail. And this effect is of outstanding historical interest because all civilization is founded upon agriculture, upon cereals: in Egypt, wheat; in China and the East, rice; in America, corn.

In a nomadic, hunting life, it requires a very large area to support a single family group, and constant movement is necessary. Under such conditions the person of genius has little chance of influencing other minds and of passing on his ideas. But when existence is assured through the growing and tending of crops, group life and group development are possible.

Just where and when corn was brought under cultivation is unknown, but a wild, heavy-seeded grass found in the highlands of Central America is thought to be its ancestor. The first culture based on corn was crude, but apparently it laid the foundation for all subsequent native development in America.

The budding civilization evidently developed slowly in small areas, then suddenly spread. In

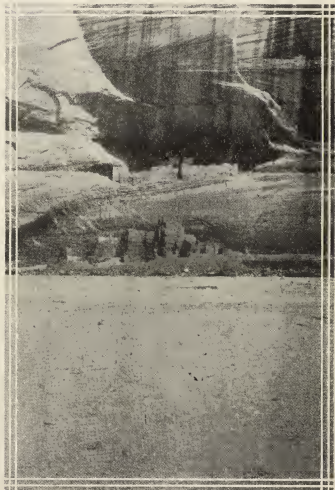
Upper—Air view showing the location of the "White House" ruins in Canyon de Chelly. The circle encloses the structures. Lower—Ground view showing a cliff dwelling in the cave and a Pueblo at the foot of the cliff. These structures date back about 900 years to the "Great Period" of Pueblo culture, a period during which the inhabitants of the Southwest drew together into large aggregations. During this period the arts of the potter, the weaver, and the builder flourished. The site previously sheltered earlier peoples, traces of which carry the story back a thousand years further. These ruins were first seen in 1849 by members of an expedition to the Navajo country under Colonel Washington. In 1926 the site was excavated and scientifically studied by Earl Morris whose services were loaned to the American Museum of Natural History, New York City, by Carnegie Institution of Washington. Morris located a number of graves which contained mortuary offerings of great archaeological value. He also built a wing dam in the canyon to divert the stream which threatened to destroy the Pueblo.

Lower photograph  
by Dr. J. C. Merriam

### Conditions in Southwest

THE Southwest is essentially arid. It is a country of high plateaus, little rainfall, not much game, and scanty forests. The most important part of the region, archaeologically speaking, is just where the four states, Arizona, New Mexico, Utah, and Colorado come together. In this area are found

known. The Southwest, therefore, is extremely important archaeologically. Although much has been accomplished, nevertheless, as Colonel Lindbergh's pictures indicate, the region contains riches yet untouched.



# What Do Football Championships Mean?

By  
GEORGE WELLS

CHAMPIONS a third time in the past five years under Coach Ike J. Armstrong, Utah University's 1929 team has laid aside its equipment for the season. Not only did the championship represent six conference victories against no defeats, but to the state and the school there came that glamor and glory which invariably accompanies an institution great in a football way. Nationwide recognition came to Earl Pomeroy, fullback; Preston Summerhays, halfback; and Marvin Jonas, center. Pomeroy, according to Davis J. Walsh, noted sports critic, was an All American fullback; Jonas and Summerhays, said the four most famous football coaches, Knute Rockne, of Notre Dame; Glenn Warner, of Stanford; Tad Jones, of Yale; and William Alexander, of Georgia Tech; were outstanding players of the nation and consequently merited places on their "roll of honor." With this recognition to the athletes, invariably the name of Utah University is mentioned, and the two go hand in hand in highly praiseworthy manner.

Were these the only fruits of the victory, it logically would follow that a losing football team would not be tolerated by Utah or by any other institution, and as a result intercollegiate competition would die, since not every school can be a winner. But universities recognize generally that this intercollegiate competition is a healthful thing intellectually and morally as well as physically to their students, and rather than decrease such competition, institutions themselves tend to bring about a constant increase in the activity.

THERE are those who might question the value of intercollegiate competition in athletics to those participating in it primarily, and to the non-participating student secondarily. Of the first group, coaches who advocate intercollegiate activity can give con-

vincing arguments, but stronger arguments still are those fellows who, in their school lives, devote some time to athletics. Unconsciously, too, they prove a powerful impetus toward more general physical recreation among non-participating students. For the present it might be well to show how the man who engages in intercollegiate competition benefits therefrom in a physical, moral and mental sense.

A football coach must have athletes who are physically sound. For the most part he prefers large men, yet in our modern football there are few coaches who will rule out an excellent little player in favor of a large mediocre player. The handicap of small size often prohibits a fellow's playing football when there is present in competition a larger candidate who is capable; but otherwise even small size cannot keep a fellow off a team. Physical ruggedness and ability then, more than size, are the determining factors, and it is the coach's problem to discover these qualities and maintain them, once found, in his team members.

IN the latter process begins the first phase of "training." Seldom does a football candidate

report in sound enough physical condition to engage, at the start, in a practice scrimmage, to say nothing of an actual game. The process of conditioning begins, then, at once on the football field, but in the fact that it is carried off the field into the very ordinary routine of an athlete's life, lies its greatest value.

Football coaches begin with diet. They request their players to limit themselves only to those things which are body builders and energy producers. Nothing of the annoying diet which a physician might prescribe for certain illnesses is present. On the contrary, coaches advise athletes to eat of the good things, all his body requires, and to eat regularly. These two phases not only are the essential characteristics of the football player's diet, but should be those of all persons. Eating all the body requires forbids over-eating, and partaking of meals regularly is the primary requisite for deriving the greatest benefit from food. Even sweets are not entirely prohibited, but coaches insist that they be eaten at the right time, that is, just after one's meal, for, in the eyes of a football mentor, the greatest sin in diet is eating anything between meals, regardless of whether it is of health-giving quality or not.

SLEEP, declare the coaches, is essential to alert football. Some players may be able to perform creditably on eight hours sleep while others may need nine. In few instances, according to the temperament of players, as few as seven hours sleep may be sufficient. On this matter coaches fail to worry greatly but on the matter of regularity of sleep, they are insistent. Coach Ike Armstrong has often insisted to his football classes, at the University of Utah, that an athlete who gets six hours' sleep in regular hours each night, is better off than the athlete who one morning may have to sleep until 11 o'clock to fulfill his eight hour requirement and the following morning may

THE coming of Utah athletes into their own has long been a subject of interest to the "Era." This story of the U. of U. football team emphasizes among other things, the relationship between clean living and physical prowess. It dissipates the notion, too, that athletes are not good students.

In all of the major sports, football, basketball and track, the three Utah colleges have, in recent years, been winning more than their fair share of the conference contests. And not only do they occupy an enviable position in athletics but also in scholarship. Under the leadership of the men who are directing their destinies, it may be expected that real men and women will be developed.



have had his eight hours at 7 o'clock. Only in regularity of sleep will an athlete do his best; otherwise the effect invariably is 'logginess' in play.

There are two other forbidden fruits for a football player, according to Armstrong. They are smoking and drinking. Some coaches do not object if their athletes smoke lightly during football season, but Armstrong is not among them. Without attempting to control or influence these factors outside of athletes competitive season, Armstrong does insist that football of today demands the utmost in alertness, and the greatest of endurance, two things smoking and drinking inhibit. The player who is seen indulging in either during the season need not even report thereafter, Armstrong advises his men.

YET, how does a coach know that his players are observing his training rules? There is no elaborate spying system set up to keep accurate account of athletes during those hours in which they are not engaged in actual practice. On the contrary, athletes know that they might, if they wish, violate any of Armstrong's training rules with a fair amount of safety, outside of practice hours. But they also know that it will show on the football field, and no matter how excellent players were a season before, poor training will tell on them at once, and by losing to possibly younger candidates the unwilling trainers beat themselves out of positions.

Armstrong, then, really has nothing to do with the loss of the post because of lack of training.

At the start of the season he outlines his training rules. That's all, however, for the rest remains with the athletes, and therein lies the benefit of these training rules.

Knowing for one thing that they are more or less on their honors to observe the rules, athletes generally obey them. No pressure, except, possibly, that they might lose their positions on the team, exerts itself on the men. It then becomes, often, a matter of pride in excellent physical being, a pride which so carries itself into their daily routines, that it becomes an integrated part of behavior, persisting after graduation from the football field and from the college hall, on into the later lives of athletes.

MEANWHILE, what of the intellectual training of the athlete? Is it being neglected in this persistent effort toward the physical perfection necessary to winning teams? Or are the athletes still pursuing faithfully the things for which they primarily attend college? Are games won by mental alertness on the field alone? If so, does that mental alertness there substitute for the class room effort? By all means, "No."

"The first place you fellows win football games is in the class

room," Coach Ike Armstrong tells his men frequently. "The best man on the squad, ineligible, is worse than a fourth string player. If you want to play football only, and not study, don't come out. I can't use you."

And Ike "can't use" them. Eligibility rules of the conference for one reason, prevent a man's playing unless he is doing passing work in his classes. The other angle from which Ike looks at the question is that the football player who won't apply himself in the classroom won't apply himself to football. He therefore becomes a "dumb" mass on the field, practically useless, because the football player who does not think does not fit into Ike's system.

GENERALLY speaking there is little trouble encountered among football players as far as studies are concerned. In fact the average of the 1928 football team ranked higher than that of the fraternities on the campus. For the annual trophy given to the football player with the highest average, Ralph Goodwin and Wes Anderson, halfback and guard respectively in 1928, tied. Each had an average of 2.5 or six-tenths above a B average and only four shy of an A average. The general average of the team, 1.6, lacked only four - tenths of a point from being a B average. Few students, the curves of educational psychology tell us, rank that high. There were 50 hours of A work among members of the football squad.



UTAH UNIVERSITY 1929 FOOTBALL SQUAD

Top row, left to right, Dave Treveithick, tackle; Evert Lybbert, guard; Don Kirkham, tackle; George Watkins, end; Dean Olson, guard; La Mar Vincent, end; Horace Eldredge, tackle.

Second row, left to right, Ike J. Armstrong, head coach; Jay Glen, student manager; Ernest Simpkins, tackle; Leon Jones, tackle; Lee Newman, tackle; Charles Larson, tackle; Ray Price, halfback; Earl Pomeroy, fullback; Sherman Clark, end; Spencer Walker, tackle; Einar Neilsen, trainer.

Third row, left to right, Pete Dow, halfback; Reuben Jolley, guard; Elmer Welch, guard; Dean Detton, guard; Myrthen Elliott, fullback; Robert Davis, captain and quarterback; Marvin Jonas, center; Dan Moyle, halfback; Glen Hardy, end; June McBride, guard; Walt Slater, senior manager.

Front row, left to right, James Hodgson, quarterback; Theron Davis, halfback; George Bischoff, halfback; James Winwood, halfback; Preston Summerhays, halfback; Loren Pilling, end; Arlo Fairbanks, halfback; Ray Forsberg, quarterback; Floyd Uter, end.

ONE of the 1929 champion football players who will be graduated this year, has gone through his college

career with only one mark lower than A, and that was a B Grade. He is Jimmy Hodgson, who, had he not previously won the award for being the scholarly football player, would undoubtedly be the winner this season. Even though his chances are limited to one award as far as football is concerned, Hodgson is the outstanding candidate for the annual award given to the graduating athlete who has maintained the highest scholarship during his college career. When one considers that Hodgson, besides his varied activities, has worked outside of school hours to earn his education, his achievement becomes the more remarkable still.

Many athletes do not confine their activities to athletics alone. Captain Bob Davis, of the 1929 team, is student body treasurer, one of the most responsible positions within the gifts of his fellow students. Dean Olson is business manager of the *Humbug*, humorous publication of the school, Sherman Clark is president of the sophomore class. Ray Price and Earl Pomeroy aided in the publication of football programs during the past season. Ray Forsberg is an aide of the *Utah Chronicle* sports editor. Others are active within their fraternities, in positions which, though less known to the student body at large, usually are responsible indeed, and are rather thankless jobs at the most.

IN basketball, too, a trophy had to be awarded two men because of their tying for the scholarship honor among their mates. Frank Jonas had an average of 2.61 and Theron Davis had one of 2.64. Jonas recorded 11 hours of A and 6 hours of B and Davis ranked A in 11 hours and B in seven hours. The variation in difficulty of studies, because of their relative classes, was the reason for calling the competition a tie.

In track, Antone Cannon with eighteen hours of A work, held the highest average of the entire series of award winners, recording the 3 average which is perfection itself.

Thus, two of the three major sports at the University saw two men tied for the scholarship honor and a third one saw perfection of one in matter of application in the class room. This is evidence enough that athletes are not, as many would believe, "dumb". On the other hand they are smarter than

those students who do not participate in athletics or in other extracurricular activities.

THERE must be, other than the mere eligibility requirement of a "C" average in all studies, other reasons for this seemingly high rank in athletes' scholarship. Only one answer can be found, and that is the training of the athlete. Isn't it possible that the regularity of habits for physical perfection which a coach requires, carries over into the classroom life of the student, and gives him a fine balance between mental and physical activity which can result in one thing only, a student of high moral standards?

Therein comes the final accomplishment of the athlete, if he partakes of the opportunities offered him in the training. Combine with the pride of physical well-being, a scholarly mind, and there remains no time for the moral dissipation which tend to unbalance a person's life. No coach need, then, even attempt to regulate his players' moral habits. His primary training automatically does it, the requirements of the game demand it, and finally it, too, becomes an integrated behavior in the life of athletes.

YET all this prompts another question. Intercollegiate athletes number only a small part of the enrollment of our universities. What of those hundreds of other students who might, too, benefit from athletic activity? Are they to be denied, either because of lack of physique or time or inclination, these seemingly great benefits of athletic endeavor? Coaches of intercollegiate teams will answer negatively.

To begin with, even though a coach must of necessity reduce his squad to that number with which he can best work, he never will turn away the lad who wishes to continue his workouts with the team. In fact a player, faithful in his efforts, often is rewarded with a trip to an out of town game, when he himself knows there is bare possibility only of his being used in the game. A squad of 200 football players is as welcome on the Utah practice field, two days before the end of the season, as it is on the first day of practice.

THERE is yet another answer to the question of the physical well-being of the non-athlete. It is intra-mural sports. Granted that the student is willing, there is no sport known, in which he cannot participate in a recreational, keenly competitive manner at the University of Utah. Intra-mural tournaments in basketball, football, baseball, wrestling, swimming, shoe pitching, boxing, and hockey, and an intra-mural department willing at all times to add to its list for the enjoyment of even a few students, guarantees the non-athletes necessary physical recreation.

There is, then, no excuse for lack of physical recreation among University students. In either intra-mural or in intercollegiate departments everyone is welcome. Coaches, though generally considered as hired for the advice and development of only a small number of students, throw wide their doors and welcome any time any student who desires to consult them regarding physical endeavor. At the U. Armstrong is as willing to meet the non-athlete, as the athlete, as willing to advise him regarding physical training, as he is his football quarterback. In fact he asserts that no University student should deny himself some regular form of physical activity, and he is willing to aid in securing this activity for all students.

THERE will always be a question as to whether intra-mural athletics produced the interest in intercollegiate athletics or whether intercollegiate athletics made intra-mural athletics a success. Probably both were mutual aids to growth, for it is obvious that the football player who has made a regular habit of physical training is not going to neglect his body because he is interested in inter-collegiate football only. He therefore flees to the gymnasium, home of intra-mural athletics. On the other hand thousands of students participating in intra-mural athletics cannot help but supply a coach with the first thing he asks in football or basketball or track candidates, physical fitness. Finally, it is significant that both intercollegiate sports and intra-mural sports, have grown to tremendous popularity almost simultaneously.



# Out of the Burning

BY IVY WILLIAMS STONE

## Chapter Two

MISS Eunice had never been to Crow's Nest. The roads were poor, the people undesirable. Such were her early impressions. Her father had regarded it as the fly in the county's otherwise perfect ointment. He considered it a place of pestilence and law defiance, as the refuge of people who needed isolation. Now as she rode over the narrow, sloping dugways and rutted roads, saw the jutting rocks and the starved, blighted vegetation, a great pity smote her heart. The stunted hickory trees, the sickly looking persimmons, the sparse underbrush indicated that nature had a great struggle merely to exist; how could humans prosper under such conditions? Unbridged gullies bore mute evidence of the difficulty of travel; for a certainty the county's road money went in other directions. It seemed a marvel that these people could produce as good a living as they did. The school house, which the state law required, was unprepossessing and forlorn, no stimulus to the education which these mountaineers were reputed to discourage. The old car lurched and swayed, ground over high centers, sank into deep ruts.

"THIS Steve Turner you're lookin' for was a queer old sort," volunteered her guide. "Minded his own business, he did. Never came to town 'cept ter trade a bit. Tobacco and snuff, coaloil and calico, seemed all he ever wanted. Bullets of course. Lots of 'em. Paid his bills in silver. He could read all right, but his old woman couldn't, and he figured his kid didn't need much larnin'. Kept the boy hoein' corn and tendin' cows. Finally the old man died, and the boy married a neighbor girl. Kept a livin' right on in the same old house. That's it—over yonder. Seems like I can make out the same sunflowers that was there the time I drove the minister up the night old Steve died. There should be a stove pipe sticking out the side window, and dog holes



under the cabin. There should be all sorts of old plunder round the house, wagon wheels and broken plows. Steve was great never to let go of things. Wouldn't surprise me to see the glint of his rifle. He was sure some shot."

"Over yonder" led them down another dugway, through a more precipitous gully. Scraggly hazel nut trees encrouched on the road; huckleberries waved dust-laden branches against the car. The ruts grew more pronounced; the car, built for hard climbing, creaked in protest. With a final stutter and a raucous blast, it stopped in the unfenced doorway of the Turner home.

It was all as the guide

had predicted. Three mongrel dogs came yelping from their holes under the house; a small boy, clothed in a solitary garment of ragged overalls, stood gaping in the doorway. A mottled pig turned defiantly at the dogs and grunted off to seclusion and peace.

AT sight of the visitors the child fled indoors and presently an old woman, barefooted but clutching a corn-cob pipe between the stumps of ancient teeth, made her appearance. Her face was seared with the mark of many winters and stoical endurance of life's trials.

"Howdy?" she queried not unkindly.

"Are you Mrs. Turner? Mrs. Steve Turner?" Miss Eunice was careful to be polite.

"I be that, stranger." The old eyes never shifted their questioning gaze.

"Well," began Miss Eunice. "You see—I want to buy—that is my brother—I like the view up here. Do you own your home—your land—would you sell for money?"

"Sell?" A harsh note followed by an incredulous laugh gave her answer.

"Nobody ain't fur buyin' this no 'count land, an' I ain't fur sellin'. My old man's pappy got this from the



"He observed a shiny new baby buggy—a twin buggy—\* \* two sleeping babies."



Presently came Young Steve.

government, and now he ain't here no more, my boy gets it, and then his chilluns."

"But I want to buy," persisted Miss Eunice. "Could I talk to your son—could I come in?"

THE old woman cupped her hands in the direction taken by the retreating pig and boomed out stentorian notes. Then she led the way into the one-roomed house. A younger woman sat on one of the few chairs, sewing. A flower sack was being clumsily shaped into an infant's garment. A little girl lay on the rough board floor, playing with a rag doll.

"Cassy ain't feelin' smart," volunteered the old woman.

"Set," she continued, and pulled out the remaining chair and a long bench. The small boy crawled under the table, tucked his thumb in his mouth, and cast furtive glances at Miss Eunice.

Presently came young Steve, stalwart, raw-boned, full-chested. His overalls were held in place by one perilous suspender; his coarse gray shirt was open at the neck, revealing sun-tanned, hairy skin.

"This yere stranger," began the old woman—

"My name is Harrison. Miss Eunice Harrison, sister of Judge Harrison."

"The Jedge what's aimin' ter send old Silas up for sellin' whisky?" queried Steve in a booming voice. "He don't know nothin' else."

"Well, I don't want whisky," Miss Eunice hastened to explain. "I want land, for girls who need homes. I'd like to buy your home, Mr. Turner."

"Ain't sellin'." The finality of the tone would have discouraged a less persistent person than Miss Eunice. "But it must cost you dreadfully to live here, and your children will soon need better schools—"

"What's good 'nough fur ther pappy, oughter be good 'nough fur them, I reckon."

"But taxes are dreadfully high," continued Miss Eunice. "How do you manage? Taxes mean money; hard dollars. How much do you pay?"

"Don't know nothin' 'bout taxes." Young Steve seemed bored and indifferent. This yere land was my pappy's, and his pappy's 'fore him. We owns this land, we does."

"But the law can take land away—sell it to others—when taxes are not paid—"

AT this point the young woman looked up from her work. She and the older woman exchanged furtive glances. Then the old mother moved to a corner curtain and pulled forth a small bundle of letters. Young Steve glanced toward his polished rifle on the wall. "No law kin take this land," he boasted. But the old mother turned abruptly on Miss Eunice and demanded,

"Kin you read? Good?"

"I have been to school," admitted Miss Eunice.

"Read this then," ordered the old mother. "I kept 'em. They come one a year, after pappy died. They is six on 'em. Then they didn't come no more."

WITH deft, alert hands, Miss Eunice sorted the six unopened, legal letters into chronological order. The first one dated ten years back; five notices of tax sale, and final notice of title passing to Judge Harrison. With a chill like nausea she forced herself to read the letters one by one, and to explain their contents to her slowly comprehending audience.

"Pap had larnin'. He knowed 'bout letters," defended the old mother. "I reckoned these letters was tellin' me Steve had to go to war. There was a war," she finished defiantly. "Steve war too young tother time." The old mouth fell agape; the pipe clattered to the floor.

"Oh, Mrs. Turner," cried Miss Eunice in genuine alarm. "Come home with me. Tell your story to my brother, who owns your farm. I feel sure he will be fair with you. Come with me now. I will be good to you. I will bring you home safely."

The old woman glanced toward the daughter, with her pale face and heavy figure. The child on the floor gave a long wail; outside a dog whined dismally. "I knowed last night, when I swept this yere floor after dark, somethin' war goin' ter happen," muttered the young woman. Young Steve rose to his full height, powerful, dominant. Even as her father had dominated Miss Eunice, this man ruled his womenfolks. He reached for the polished rifle.

"Stranger," he answered in slow even drawl, "you-all go home."

"Oh let me buy," cried Miss Eunice. "I will pay you for your farm."

"You-all go home," continued the unruffled voice. "You come peaceful; go peaceful. There ain't no law kin take this land from we-uns, nor no Jedge what kin send old Silas ter jail fer makin' corn whisky. You-all tell yer brother t'aint healthy ter fuss round the folks in Crow's Nest, nor ter bother Steve Turner's land." He stalked to the door and stood waiting. The two women shut their mouths in finality, the old woman picked up her pipe; the younger one shook out the small garment she was fashioning.

"You'uns better hurry ter git off the dugway fore dark," admonished Steve, not unkindly.

MISS Eunice, crestfallen and disappointed, passed out to her waiting guide. Above the noise of the car came the yelp of a solitary dog and the whine of a bullet perilously near a tire.

"Steve is sure showing how he kin shoot." The guide's laugh was somewhat forced. "He ain't wantin' us back here very soon."

The next evening Miss Eunice



sought her brother in his home. Whatever his anger, it could not add to her mental distress. What had she done? What terror had she loosed? Steve Turner might come and shoot the judge; such things had happened before. He recognized no law save that of possession.

Judge Harrison was pacing the parlor floor. Bowed head; clasped hands; he looked dejected, defeated. Age seemed to have caught him in a fierce clutch.

"Oh, James," began Miss Eunice without preamble. "I am in real trouble. I have—"

James put up his hand in an admonitory gesture. "Whatever your trouble," he interrupted, "it cannot equal mine. Echo—has—"

"Oh," breathed Miss Eunice. "Is she dead?"

"She has presented me with twins—*Girls. Two daughters.* She is very ill. She will recover, but she can never, never have another child. My son—" he choked and stopped.

AS in the days of his infantile hurts Miss Eunice gathered him in her arms and kissed him, muttering comforting little nothings. He was Jimmy again.

"It could have been so much worse," consoled Miss Eunice. "Had Echo or the babies died, that would have been trouble. But twins, James! They will be lovely. I have none." She struggled for self-control and continued. "I wanted to tell you, James. You must guard yourself. I went—"

"Father was right," interrupted James. I did not need the old home. You were right. No son of mine will ever be born there. Tell me your trouble some other time, Eunice. Tonight, my cup is brimming over."

SILAS Hoggan's trial came up the next month. Much publicity was given to the event. Judge Harrison was determined to convict; evidence was plentiful. Old Silas and his buckboard, his two whisky jugs and a lank dog, had been a familiar spectacle around the town for years. Somewhere at the far end of Crow's Nest he kept his "old woman." She rarely came to town. Their family consisted solely of mongrel dogs and an occasional tame possum or woodchuck. Ever

since his arrest Old Silas had reposed in the county jail. His troubles sat lightly upon his conscience, but he stubbornly refused the service of any attorney. He was suspicious of their easy speech, their finer clothes, their assurance. "This air an easy life," he commented. "Nary a stick of wood ter chop; nary a row of corn ter hoe. Free terbaccy. If I only had that thar jug!"

On the day of the trial a large crowd gathered at the Court House. This was a new sensation. Conviction of a mountain moonshiner. The old judge had scorned to recognize their existence. Old Silas going to jail! What of his buckboard, his dogs—his old woman?

PRACTICALLY every adult of Crow's Nest who could secure means of conveyance came down for the trial. Women who had not been to town since their marriage, rode double with their men; horses, mules, buckboards and an occasional auto of ancient vintage were pressed into service. One or two men openly carried firearms and talked threateningly. But they were mostly an orderly, silent, subdued group of people; self conscious before the "valley folks;" stunned at the prospect of the curb on their "borned liberty."

Steve Turner came early. He had many errands. Cassy's eggs and butter had to be traded for necessities. He needed traps against the winter's catch. A grist of corn had to go to the mill. There was medicine for Cassy; urgent need for medicine existed back in the mountain cabin. In the pocket of his best coat he carried the precious six letters his mother had kept secret for so long. As he drove he brooded over his troubles. No valley "jedge" could rob him of his heritage; taxes were no part of his scheme of life. If what that stranger woman had said was true, he would settle with that "jedge fore sundown." In addition there was Cassy. A sick woman. She was lying in the bed back in the cabin, fevered up and knowing nobody. And there was no baby to urge her to live. He would have the burying the next day; after folks got back from the trial. His mother was gettin' old; too old to midwife. Couldn't see well now. He might have to get one of these new style doctors.



Miss Eunice

HIS errands accomplished, he tied his team behind the Court House. Many mountain vehicles stood about, but their occupants were crowded into the court room. As he entered he observed a shiny new baby buggy—a twin buggy—carefully parked behind the shelter of an overhanging lilac. He glanced at the beautifully clad occupants—two sleeping babies. Babies that looked alike. He thought of Cassy and anger flooded his soul.

"Them little ones do be alike," he muttered out loud.

"The judge's daughters," explained a late comer, hastening in, without glancing toward the tall mountaineer.

Steve Turner had difficulty in securing a clerk to answer his question—who owned his land? By slow degrees, however, he learned the stark truth. He had no home. A stranger, this valley judge, held lawful title to the mountain lands his grandfather had homesteaded.

He moved to the edge of the crowd that overflowed into the hall. Some one was speaking. He pushed and elbowed until he could vision the speaker. Stern of visage, stern of voice, Judge James Fleming Harrison was passing sentence upon the indifferent Silas. Old Mrs. Hoggan sat beside her spouse, shrinking, timid, half dazed. Steve slowly drew his right hand back to his hip pocket. What mattered? What could matter now? Cassy sick; baby dead; his mother, all of them, homeless. He was entitled to revenge. Then suddenly a vision of the two sleeping babies and of the babyless

Cassy flashed before his mind. His mouth gaped at the daring of the thought—a living revenge!

HE slid softly out of the crowd, outside. No one was in sight. All eyes were intent upon the face of the judge, self important, in the passing of his first sentence. All ears were intent upon his words. It was but the work of a moment for Steve Turner, skilled in softly stalking elusive game, to transfer one of the sleeping babies. He concealed it in the rear of the buckboard. Pillowed on the sack of corn meal, covered with the aged tarpaulin, surrounded by numerous bundles, little Pamela Harrison began a changed existence. While her sister Portia slept on under the silken quilts, Pamela rested quietly on the bag of meal. Ten minutes later, when the crowd came pouring out, joking, laughing, deriding, Pamela was on her way to a new home, a new mother, a new life. By the time Echo had finished praising her husband for his wonderful speech of conviction, and had gone to claim her infants, Steve Turner and his precious luggage were on their way to Crow's Nest. By the time Echo screamed and fainted at her discovery, Steve Turner knew he had succeeded. He knew that soon Cassy's fever would be cured.

(To be Continued)

### The Story So Far

Contents of the will of Judge James Fleming Harrison proved to be a great surprise to his son and daughter, for the old family home he had left to Eunice, and title to some mountain coal lands, near Crow's Nest, to her brother, Eunice, having lived a cowed and dispirited girlhood, revived under the new situation, and gloried in her heritage, with its possibilities. Greatly to the consternation of her brother, who wanted the home for the birthplace of his son-to-be, she announced her decision to turn it into a refuge for underprivileged girls. James Fleming Harrison, Jr., appointed to fill the vacancy caused by the death of the Judge, determined to prosecute the mountaineer moonshiners as thoroughly as his father had ignored them. Miss Eunice, discovering the fact that title to the Crow's Nest land consisted of tax sale deeds, began to worry about the ignorant people of the mountains, and resolved to go up and see for herself the conditions surrounding the Turner family, to whom the property had belonged.

## Report of Accomplishments November, 1929

### Y. M. M. I. A.

STAKES	Member-ship	66 2/3		Week by Week Program					Fund	Harvest	Sunday Evening	Joint
		Avg. Attendance	Adult	M Men	Vanguard	Scouts						
Bear Lake .....	54	72	72	45		54		18	63	63		
Bear River .....	82	65	56	48	16	66		38	82	82		
Cache .....	25	38	72	60	25	60		12	60			
Cassia .....	100	100	100	60		80		20	100	100		
Emery .....	44	22	55	33		44		44	66			
Lehi .....	100	100	100	82	33	82		82	100	100		
Lost River .....	33	16	50	33		33		16	50			
North Sanpete .....	80	60	100	40		80		100	100			
Pocastello .....	40	40	70	60	40	60		100	70			
South Davis .....	100	100	100	100	63	100		63	100	63		
Weber .....	55	88	100	55	33	77		33	66	100		
Yellowstone .....	40	70	70	40	30	60		40	30	70		

Note: Y. M. M. I. A. reports for Sept. and Oct. were received too late for the last issue from the following stakes: Burley, Cottonwood, Emery, Ensign, Hyrum, Liberty, Lost River, Onaida, Oquirrh, Moapa, Maricopa, Minidoka, Mount Ogden, Portneuf, San Francisco, So. Davis, So. Sanpete, St. George, Star Valley, Utah, Weber, West Jordan, Young, Juab, No. Davis, Snowflake and Central States Mission. Reports which are to be included in the regular columns must be sent by ward secretaries to the stake secretary the day after the last M. I. A. meeting each month, and the stake secretary must send it in to the general office by the first of the month.

### Y. L. M. I. A.

STAKES	Member-ship	66 2/3		Week by Week Program					Fund	Harvest	Sunday Evening	Joint
		Avg. Attendance	Adult	Gleaner	Junior	Bee-Hive						
Hannock .....	40	20	20	20	10	20		20	30	30		
Bear Lake .....	37	46	67	67	45	45		20	45	20		
Bear River .....	76	59	57	50	76	89		76	82	89		
Benson .....	71	50	89	71	85	89		84	85	85		
Boxelder .....	100	100	85	72	65	85		100	70	96		
Cache .....	75	85	100	100	100	100		75	62	100		
Carbon .....	71	57	57	57	15	71		15	71			
Cassia .....	60	40	40	20	20	40		20	60	60		
Deseret .....	35	50	58	58	58	55		40	57	73		
Duchesne .....	45	66	67	45	34	45		23	34	78		
Emery .....	45	45	67	56	73	56		45	56	78		
Franklin .....	82	73	91	73	73	73		20	46	91		
Freemont .....	87	73	100	64	78	100		87	57	100		
Garfield .....	82	73	82	50	75	80		80	82	82		
Granite .....	50	80	80	90	90	90		....	60	100		
Grant .....	38	78	58	86	78	86		43	64	84		
Gunnison .....	85	85	100	100	100	100		85	67	85		
Idaho Falls .....	30	30	64	64	43	57		36	64	64		
Juab .....	100	100	100	100	100	100		60	100	80		
Kolob .....	60	65	82	82	82	82		32	17	82		
Lehi .....	82	65	100	82	65	82		100	50	100		
Liberty .....	66	82	90	100	100	100		74	100	100		
Logan .....	81	100	89	89	89	100		56	64	89		
Los Angeles .....	80	80	90	100	100	100		40	80	100		
Minidoka .....	85	25	50	13	13	50		25	61	73		
Moapa .....	89	67	78	100	80	71		56	67	89		
Monroni .....	75	100	100	75	75	100		100	100	75		
Nebo .....	89	89	78	78	67	89		45	89	89		
North Sanpete .....	60	60	100	80	80	60		60	100	100		
Ogden .....	43	73	89	86	50	57		64	78	85		
Ogden .....	56	100	89	78	78	91		89	91	100		
Oquirrh .....	65	100	100	100	100	100		100	33	100		
Panguitch .....	33	33	17	20	20	20		33	17	33		
Parowan .....	28	28	28	19	28	28		19	28	19		
Pocastello .....	50	90	80	80	100	80		70	90	80		
Raft River .....	52	33	65	83	50	33		....	82	82		
St. George .....	89	71	89	89	47	50		89	89	89		
Snowflake .....	89	45	89	45	34	67		45	56	100		
South Sanpete .....	85	100	72	85	100	100		52	100	100		
Weber .....	62	75	82	50	50	82		25	82	82		
Sharon .....	85	85	85	85	85	85		....	100	85		
St. Joseph .....	85	50	50	50	43	57		50	50	82		
Salt Lake .....	58	65	87	80	87	87		65	65	100		
Teton .....	85	67	100	30	30	30		30	70	75		
Tooele .....	85	60	60	40	60	50		40	30	70		
Union .....	100	53	100	83	100	83		40	76	100		
Utah .....	86	89	89	100	100	100		84	23	100		
Wasatch .....	100	67	100	67	87	78		100	25	....		
Wayne .....	34	34	50	100	17	100		34	64	50		
Weber .....	45	89	100	100	100	100		56	78	61		
West Jordan .....	74	100	85	85	74	85		85	78	85		
Yellowstone .....	90	70	90	40	40	60		100	40	90		
California Mission .....	48	30	80	27	22	27		30	30	50		



# POETRY

## Lost Romance

Blanche Kendall McKey

THE snow lies drifted white upon the hill,  
And all the glad, bright, heedless days are done!

Like thought of yesteryears, the wind blows chill—

I would that I might feel the summer sun!

Nay, turn your thoughts away from blossoms pink and summer sun.

The sky is grey above the little lake,  
And no glad bird enthralles the misty air;

Soon rippling waves will prison stillness take,—

And there will be a dozen boats to spare!

Nay, turn your thoughts away from frozen wave and empty boats to spare.

I'm thinking of a long, gay summer row:  
The soft, recurrent splashing of the oar;  
I drink the breath of marshlike waters' flow;

I see the gleam of wing that flash no more!

Nay, turn your thoughts away from lily-pond and wings that flash no more.

O little hill that was so radiant green!  
O little lake that was so dancing blue!  
O beauty—fair as dreams that Pan has seen—

You would not be so sad if hearts were true!

Nay, turn your thoughts away from winter snow and hearts not true.

## The Dusklight

Blanche Kendall McKey

THROUGH the dusklight and the silence steals your soul to me—

Through the gray-white shadow, falling, come your fingers white;

While I clasp them breathless, waiting, while I hold them tight

Like the dawning of the moonlight, your dear face I see—

Like the dim, uncertain moonlight, your dear face I see.

In the dusklight, when one wee star smiled back faintly from the lake,

Then I hold it pleading, prayerful, the sweet vision of your face.

Then I live—forgotten earth-strife, and forgotten time and space;

Yet my tortured heart is weeping for the time the dream will break

For the lone, unlighted moment when the dream must break.

FOR many years the *Young Woman's Journal* and the *Improvement Era* have published poems from the pens of able writers. Many of these have been followed by finer and more thoughtful ones by the same authors, and it is a most interesting study to go through past volumes and pick out the lovely things of the years gone by to read along with equally lovely ones of the present.

Blanche Kendall McKey wrote poetry for our pages as long ago as 1910, which is not long ago at all when we realize that poetry is eternal. Her songs have ever been sung in a minor key, which is perhaps one explanation of their strong appeal.

Some of the following are her early poems; some are very new; all are characteristic of the delightful way she has of saying things which are all but untranslatable, and yet express the vague yearnings and hopes which we ourselves have never been able to translate into words.

## Growth

Blanche Kendall McKey

WHAT doth it measure, O my heart,  
That you sang a year ago?

The laugh may tremble, the tear may start;

What doth it measure, O my heart?

The ages come and go.

What doth it measure, heart of mine,

Weeping for yesterday's dead?

The peasant starves that the king may dine;

What, O life, is this ache of thine.

When time his tale hath said?

What doth it measure, O my soul,

(Earth-clouds hiding the sun)

Can man's hand stop the ocean's roll?

What doth it measure, O my soul,

When God hath said "Tis done?"

## April

Blanche Kendall McKey

APRIL! with the glad spring sun a-dancing on the pond,

And sheening gold the crocuses a-springing up beyond;

April! with the robin and the pungent smell of pine—

April sunning o'er his curls, and his wee hands in mine.

April in your laugh, my dear, and feet that never rest;

April in your soul, my dear, where April sun shines best.

O little monarch of my world, O little dimpled king,

In my heart is the sweetest psalm that mortal heart can sing.

And when I'm called to see His face, the maker of the spring,

(Ah, tear-drops rush into my eyes for love of thee and Him)

I shall not fear the crossing, if I can keep alway

The gladness and the love that's bursting in my heart today.

## Compensation

Blanche Kendall McKey

O, THE sweep of the snow-plains—  
The burst of spring,  
sky;

The heavy, hushing silence, save the weird coyote's cry.

And you were there, and there was I Alone beneath the winter sky!

Ye winter winds, ye blew not cold.

Ah, it was like a burst of spring—

Or like a breath from Heaven's gate

Just dropping, fluttering,

Or like the little blue-bird's wing.

O winter spring!

For you were there, and there was I

Alone beneath the winter sky.

So let the bitter moment come

And let the flood-gates roar;

And let them grieve who will for days

That sleep to wake no more.

For once I lived as gods may live.

For once I gave as gods may give;

For one great hour I touched the sky.

For you were there, and there was I.

## Longing

Blanche Kendall McKey

AND it will bring you back—

The burst of spring,

The low sweet calling of the whip-poor-will

And you will see the star above the lake

And watch the fire-fly dance below the hill,

The throbbing of your heart-song hushed and still.

Oh, it will bring you back—

The burst of spring;

The garden-folk a-dance with joy set free,

The oriole a-singing in the tree,

The little path a-gleaming in the sun

To welcome one

Content awhile to stay,

Beside the branch the oriole is swinging—

But I shall be too far away,

Too far away

To hear his singing.

# Dr. Harvey Fletcher— Friend of the Listener

By PROF. HARRISON R. MERRILL

**D**ID you hear that?—But pshaw, pictures don't talk!"

It was probably your grandfather or even your father, or it might perchance have been you if you are out of your teens, who made that exclamation when some clever vaudeville actor or magician on the stage presented a "talking" picture, faked of course. For in those days—let me see, how long ago could it have been—pictures did not talk.

But they do now, and very well, indeed.

Who performed the miracle? Of course no one man did it, but there are men more to be credited than others. Standing in the front rank of these are those in the Acoustical Research Division of the Bell Telephone Laboratories of which Dr. Harvey Fletcher, formerly of Provo, is director.

**T**HIRTY years ago next fall when Harvey Fletcher, then a mere "unrough" youth registered at Brigham Young University as a high school student, his name went down on the register among scores of others. No one knew that a genius who was to help revolutionize the world of sound—or should I say hearing—had set his feet upon the long trail leading to world distinction.

During his college career, young Fletcher assisted in the laboratories

of the school while it was in session and went out with surveying parties during the summer. In that way he paid his own expenses and in addition acquired a genuine and lasting interest in the physical world around him. It was while he was in college that he, in connection with Professor J. E. Hickman, put on in the Utah stake tabernacle, as many a college student of physics has done or might do, an experiment with the Foucault Pendulum. This was but the beginning of his experimental activities. One problem followed another in rapid succession until he found himself working over time on his laboratory experiments.

**A**S an indication that great oaks from small acorns do grow in actual life, it is interesting to know that Dr. Fletcher declares it was the small stipend paid him for his work in the laboratory, which assisted him in paying his expenses through school, that probably created in him an interest in physics.

After finishing his work at B. Y. U. he went on in his chosen profession to the heights of a Ph. D. degree granted by the University of Chicago. Later he returned to Provo to teach, where he inspired many another young man to follow the "gleam" in the field of physics.

When the Bell Telephone Laboratories began casting about for men to carry on their important problems of research, Harvey Fletcher was already well known in the field of science. Though he was hidden among the mountains of far off Utah, these men knew all about him. They sent the call



DR. HARVEY FLETCHER, NURSE AND PATIENT  
WITH AUDIOMETER

and he responded, for he was prepared. He knew that with the vast resources of the Bell Telephone Laboratories behind him, he would be able to follow his dreams into the unknown in a manner that would be impossible at home where funds were not plentiful.

**S**INCE 1916, with millions of money behind him, he has been following out his theories with splendid results. His work has been largely in the field of acoustics, where he has become a world authority. Only last year he was elected president of the Acoustical Society of America, perhaps the highest honor that could be paid to a man in his field of labor. Among the membership of this society will be found many of the greatest names in the world of acoustical science.

Sixteen patents have been issued from the U. S. patent office in his name. A number of these inventions are used for our daily enjoyment of the radio, the phonograph,

**D**R. Harvey Fletcher is the inventor of the Audiometer, a scientific device for measuring one's hearing ability. This device is a product of the Western Electric Company and has been used by physicians and surgeons for many years. It has recently been perfected so that now, by means of ear phones, one hundred school children can have their hearing tested at once. Most of the large up-to-date school systems employ this scientific method of finding whether or not children can hear normally. Salt Lake Public Schools have for many years employed this device.



the telephone, and the "talkies." This wizard of sound, assisted by his staff, has made the deaf to hear and the dumb to speak again after having through accident or operation lost their vocal organs. Electrical appliances have been developed to aid these unfortunates.

Dr. Fletcher has many scientific articles and one book to his credit. The book published only recently is "Speech and Hearing," an important contribution to science and art.

WHEN asked what he looked upon as being his greatest contributions to the welfare of the world, he gave the following four: 1. Guidance of a group that has done the fundamental research work which has made possible the present good quality of speech and music reproduction from the radio, talking pictures, and the phonograph. 2. Invention of apparatus for testing the hearing of school children and instituting a program of annual surveys among them. It is expected that when this program gets into full swing, it will save hundreds of thousands of persons from becoming deaf. 3. Work with Professor R. A. Millikan which showed very definitely that electricity is atomic in nature. 4. Contribution to the theory of hear-

ing for which he received the Louis Levy Medal.

Dr. Fletcher has traveled the road of science from the bottom to the summit and well beyond the apparent summit that existed when he began his journey. In fact, in a very real sense, he has pulled the summit up after him. He is still a Latter-day Saint in the finest sense of the term, not yet too wise to believe in the divinity of Jesus Christ or to follow the lead of the boy prophet, Joseph Smith. Upon being asked what his attitude toward the Church was, he replied in a characteristic fashion: "I have been president of deacon's quorum, president of elder's quorum, president of ward M. I. A., stake superintendent M. I. A., president of the New York branch ten years." Upon being asked what his present attitude is, he replied simply, "I am teacher of the adult class in Sunday School." His attitude toward the Word of Wisdom was expressed thus: "I have been and am an observer of it as pertains to tea, coffee, tobacco, and liquor. It has been a great asset to me. People generally respect me for it."

LAST year I met him in the halls of Brigham Young University. He had with him his son and daughter who were registering at

ONE of the unique characteristics of Dr. Harvey Fletcher is his ability to transmit his enthusiasm to others. While a teacher of physics at the Brigham Young University, he inspired a number of men who have also achieved eminence in the field of physics. One can think of at least six Latter-day Saint boys who have secured their Ph.D. in physics and are now scattered throughout the country and filling important researching positions in this field. They are as follows:

Dr. Carl Eyring, Professor of Physics at the Brigham Young University—now on leave of absence doing research work at the Bell Telephone Company Laboratories in New York City.

Dr. C. Ray Olpin, also with the Bell Telephone Laboratories.

Dr. Joseph C. Carroll, director of the Physical Laboratories Stanford University, Palo Alto, California.

Dr. Milton Marshall, Professor of Physics, Brigham Young University.

Dr. Wayne B. Hales, Professor of Physics, Weber Normal College.

Dr. Vern O. Knudsen, Professor of Physics, Southern Branch of the University of California, and consulting expert in acoustics.

The above are just a few of the many results of Dr. Fletcher's influence while at the Brigham Young University.

the school. A little surprised, I asked him why he had brought them to the "Y". He gave three reasons:

"1. Because there is no place in the world where a more desirable attitude toward life can be cultivated. We consider this more important than scholastic training.

"2. We wanted them to become better acquainted with their grandfather and grandmother, and to feel their influence.

"3. We wanted them to have the experience of living in a community where most of the people are 'Mormons.'"

I RECENTLY had the pleasure of visiting Dr. Fletcher in his spacious office high up in the Bell Telephone Laboratory building, overlooking the Hudson river and the great New York docks. He received me graciously and spent an hour chatting about school days and in telling me a little of the work in which he is engaged.



NEW YORK CITY SCHOOLS. FIRST USE OF THE PHONOGRAPH AUDIOMETER. SUPT. OF DISTRICT, CENTER; ASSISTANT, RIGHT; DR. HARVEY FLETCHER, LEFT

I found that he has control of a budget for research purposes larger than that available to many institutions of higher learning and that he has working under his direction a highly trained staff of scientists and experts. I was given a demonstration of the artificial larynx that has made it possible for more than fifty men and women to resume vocal communication with their fellows. I also had a demonstration of the ear-testing of children by means of electrical apparatus which measures audibility very definitely in various pitches and volumes, which Dr. Fletcher believes, will be of paramount importance in saving the hearing of hundreds of thousands of people.

The hard of hearing all over the world as well as the voiceless have found relief in instruments evolved in the laboratories of this unique institution and, of course, the end is not yet.

Dr. Fletcher and his acoustical division have won the title, of Friend to the Listener, there is no doubt of that.

He is now living with his family in Flushing, Long Island. Though he is rated among the world's leaders in acoustical research work, his most recent recognition being the appointment in October to a place on a committee of eleven scientists to assist in solving the noise menace of New York City, and though he is called to all sections of the country to various conventions and consultations, he has remained an important and interested member of the Utah group in the metropolis.

\* \* \*

"Letting well enough alone" is a foolish motto in the life of a man who wants to get ahead. In the first place, nothing is "well enough," if you can do better. No matter how well you are doing, do better. There is an old Spanish proverb which says, "Enjoy the little you have while the fool is hunting for more." The energetic American ought to turn this proverb upside down and make it read, "While the fool is enjoying the little he has, I will hunt for more."

The way to hunt for more is to utilize your odd moments.

—Arthur Brisbane.

## More Honor for Utah Boys

DR. ARTHUR L. BEELEY, of the University of Utah, was recently honored with an appointment as a member of President Hoover's White House Conference on Child Health and Protection.

An energetic and useful member of the Y. M. M. I. A. General Board, Dr. Beeley is intensely interested in the proper development of young people, and his assignment to the Committee on Voca-

DR. CLAWSON Y. CANNON, of the B. Y. U., has just been appointed head of the Dairy Husbandry Department and chief in dairy husbandry investigation of the Iowa State College.

It was from this college that Dr. Cannon took his master's and doctor's degree, and it was a well known fact that he was a bishop in the "Mormon" Church. In commenting on his appointment, the



tional Guidance and Child Labor is a fitting one and he will render excellent service thereon. He returned recently from New York City where, on December 2nd, the first meeting of the committee was held.

Dr. Beeley is head of the Department of Sociology at the state university. For a number of years he was assistant professor of social economy at the University of Chicago, and his research and scholarship in the field of child welfare and mental hygiene are nationally known through his books and articles on the subject. He is recognized as an authority in his chosen field.

The testimony of our young men who have gone East and West to fill important positions is that, instead of being a bar to advancement, the fact that they are "Mormons" and are endeavoring to live in accordance with the teachings of their religion is actually an asset to them.

Iowa papers stressed the fact that he was coming to them from the Brigham Young University, and Pres. R. M. Hughes was credited with the statement that Dr. Cannon was selected after they had made a canvas of the entire United States.

The following excerpt from Dr. Hughes letter of appointment is interesting: "If you have any promising young men that you would want to bring on here on a fellowship, or in any other way that would facilitate your work, I would like to have you advise me, and possibly I can arrange it."

Dr. Earl Weaver, former head of the Department of dairying writes: "I can say this sincerely and without flattery whatsoever, that you are fitted by practical experience, teaching experience and scientific training to render service in this department such as no other man in the country can render. I have known this to be the case for several years."





# A Modern Betty Blue

By

FLORENCE HARTMAN TOWNSEND



VIOLA POOLE sat idly at her desk in the office of the *Biddleboro Bugle*. She was in the grip of a bitter fit of blues that was unusual. She did not often allow disappointment to fasten its fangs into her heart like this, but then, everything had been different these past months. No, not everything. Only Viola herself was different, and because of this change in herself she was at discord with everything that had formerly left her unruffled if it had not wholly pleased or fitted. For three years, ever since her graduation from high school, Viola had worked on the *Bugle*. She had let her work dominate her existence for two reasons; the first, she liked and needed it, the second, it left little room for social activities. Not that she would have had any social activities. That was just it. She wouldn't, and all for the simple reason that she had been born in the wrong street—lived there still—and her father drove a truck, and her mother sometimes took in sewing. Socially, a Bottle-streeter did not exist for an inhabitant of Griffith avenue or Paramount boulevard, and Viola liked being too busy to feel left out. She had hoped all these years, when she was writing elaborate accounts of weddings and teas and parties for the *Bugle*, that the bars might be let down and she allowed to enter, but so far it hadn't been done. Still it hadn't mattered so terribly then, though Viola loved to dance and her heart was always a little heavy when there was a gay party at some of the lovely homes on the avenue or the boulevard. She had never quite given up hope that someday

she would be asked, and when that day should arrive she meant to be prepared. For three years she had taken a weekly dancing lesson at Westmoreland, and had not only mastered ballroom dancing but did some very creditable ballet work, all of which, so far as Biddleboro was concerned, was a complete loss. It didn't know that Viola danced at all.

Viola had fared well enough until the attractive county attorney had been elected and had come to the county seat to live. When Viola saw him she knew that things would never be quite the same with her again. The door of every house in Biddleboro—and the door of Viola's heart—swung wide in hospitable welcome.

HE had come into the *Bugle* office to have a bit of advertising inserted—he needed the services of a laundress. Mr. Tracy was out, and Spike and Viola were busy with type. Viola had smut on her cheek just below her eye and a canvas cap with a green visor on her head. A huge smudged apron covered the rest of her. He had mistaken Viola for a boy and she had been too smitten to correct him.

"Say, boys, I'd like to get this little ad in the paper, please. Am I in time?"

He had a winning smile, jolly

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win!  
We drew a circle that took him in!"

—Edwin Markham.

crinkles about his blue eyes, a solid-looking jaw, a quick, eager, graceful stride. Viola had nodded and accepted the bit of paper. She'd have found room for it if it had been necessary to crowd every other ad off the sheet.

"Nice little plant you have here," he commented genially, looking about with interest. Viola was glad Spike came to the rescue with an invitation to browse around. He had stood and talked a bit, then hurried out with the admonition, "Don't forget that ad."

And Viola's heart leaped after him as he went. She had seen the new attorney—now to make him see her!

So far he hadn't. She had tried to think of things that might help. Fine clothes had been the first thought. It met an immediate rejection. She could not compete with her more favored rivals. She had suggested to Mr. Tracy an interview with the newcomer. Her mistake. She should have interviewed first and talked about it afterward. For once Mr. Tracy wanted to do something himself.

Leslie Borden was the unconscious cause of accelerating the social life of Biddleboro. Mothers of marriageable daughters felt a renewed interest in dances and the like, and Viola was almost daily called upon to write up, from notes taken by a guest or a telephone conversation with the hostess, some affair at which Mr. Leslie Borden, the new county attorney, was among those present. Viola seethed helplessly. It looked, too, as if all the girls in town took a

wicked delight in parading him before the office window. Viola clenched her hands, ink-stained and rough. She couldn't throw herself literally at his feet nor yet at his head. "I must think of something. If I haven't wits enough to win him I don't deserve him!" she told herself.

AND then she heard of the ball to be given at the Hempstead's on St. Valentine's night. A masked costume affair. Mrs. Hempstead said when she came into the *Bugle* office to ask if they could give her the name of an aesthetic dancer who could help entertain the guests. She got up and tramped the floor, brooding, fuming, bitter. *He* would be there, lightlyheartedly laughing and dancing, while she—oh, she could not bear it! She flung herself into her chair again, staring with burning eyes. Just to be there and dance one dance with him—just one! For him to really see her and speak to her—to realize that she, Viola Poole, existed! She must—she must manage—Viola's heart stood still for a moment. This was her great opportunity.

"I should like to dance at your party, Mrs. Hempstead, providing that I be permitted to appear masked and leave before they unmask, as I should not like my identity known. And my charge will be reasonable. I have the necessary costume and I believe you will be pleased with my work. I have studied, you know, with Thedis Waters."

Since Viola had mentioned her teacher, Mrs. Hempstead had little doubt of the girl's ability, for Thedis Waters did not waste time on unpromising material. The fact that Viola wanted her identity hid played into her hands perfectly. Her guests could—and naturally would—think the dancer imported from Westmoreland.

"That will suit perfectly, Miss Poole. And then you will have all the information for the paper, too. I'm going to let it be a complete surprise, even to Marcella. And I shall, of course, be careful to keep your secret for you, both now and afterward."

VIOLA walked home on air, breathless, expectant, vi-

brantly happy over the success of her plan. If she could dance with the attorney just once! Oh, she must not be dull! She must not be afraid!

Mrs. Hempstead's plans were elaborate, and by the time they



were finished she was ill with a maddening headache and throbbing feet and unable to come down. She wept with exasperation. After phoning Viola to explain her non-appearance and telling her to proceed with her part of the program, she flopped back on her pillow with a sense of foreboding and groaned.

THERE was the gayest excitement in Marcella's dressing room, where feminine guests, in dominos and a dozen varieties of costumes, were powdering cheeks and chins. They spoke at first in whispers, trying to conceal their identity, but one by one some little mannerism or too well known feature would betray them. Then into their midst came the Spanish girl. Full red skirt, high spreading comb over which was draped a black lace mantilla. A draped bodice and black satin pumps with high red heels. There was a black lace frill on the lower edge of the domino that covered but did not conceal the vivid mouth. She carried a black lace fan.

"Hello, girls!" she greeted them in a whisper. "Am I late?"

"No—but—who is it?" they asked. They speculated fruitlessly. "Tell us, we can't guess."

The Spanish girl only laughed.

A glimpse in the mirror and she was at the door.

"Mind if I run on down? There's someone I want to see."

THERE was an unexpected burst of music from the orchestra; then—a flash of red, and the Spanish girl was in the center of the room, dancing some graceful, colorful thing, alone. Nobody moved. It was all so unexpected, so breathtaking, so lovely. How the red heels flashed, and how gracefully the small body swayed and turned! Like a butterfly or a flower in the wind. Onlookers began to question each other in whispers, and then the news ran like wildfire among them that even Marcella did not know the dancer's identity.

When three numbers had been rendered the dancer stood smiling, expectant. It was very still in the room, and then a vigorous cheering splintered the stillness, while the Spanish girl stood, her smile fading to a look of bewilderment, of uncertainty. They began moving toward her and she hastened to a position near the door. She looked up into the face of a tall pirate who was regarding her soberly. She smiled.

"May I have this dance?" he asked. She nodded.

THE music was that moment beginning, and he swung her onto the floor.

"That was beautiful," he said. "I hope you will dance another?"

"No." She shook her head. "It's a pity, though," he insisted.

"I'm glad you feel that way about it," she returned.

"You're quite a mystery. Did you know it?"

"Oh, yes," she laughed.

"I hope you're going to tell me who you are?"

She shook her head again. "I'm sorry. I don't like to appear obstinate."

"I can wait," he replied.

There was silence for a moment. Then she spoke.

"I was wondering if you received any replies to your advertisement for a laundress?"

"Seven. All in varying shades of black."

"Splendid! It pays to advertise, doesn't it?"



"Yes. Er—say," he half stopped. "You know me! That isn't fair! I think you should tell me who you are."

"I can't do that, but—oh, I must tell some one! I—I—It's a confidence. I can trust you, can't I?"

BORDEN looked down at the suddenly sober and pleading face. He thought the lips quivered slightly. Perhaps under all this gay exterior lay an aching heart. Such a pretty little thing, too. His arms tightened about her involuntarily.

"Without a doubt," he declared staunchly.

"Then—listen. I'm an uninvited guest! I—came here to see—someone. Somehow I felt that he would recognize me despite the masquerade. But I shan't care if he doesn't. Would you?"

"Indeed I wouldn't. I'd cut him dead if he ever spoke to me again."

HOW he hoped she would! He felt a twinge that was new. She must be made to forget this fellow, whoever he was.

"Of course," she continued, "I'll have to slip away, like Cinderella, before midnight. I'm going to leave by a rear door. It's at the back of the stair hall. I've my cloak and another pair of shoes out there. I don't want to be recognized on the streets and my identity ascertained by means of these red heels."

"I wish you didn't have to run away, but if you must I wonder if I can help?"

"Oh, if you would! Just stand guard at the door until I've put on my cloak and changed my shoes and taken this head-dress off. I should feel so relieved to know you were there!"

"It's arranged, then." The music stopped. "I've the next dance with Miss Hempstead, and all the rest with you! Remember."

SHE nodded and smiled and watched him across the room. At her elbow was Cliff Walcott, begging for this dance. She coquetted with him impishly and gave him the dance, to the outspoken disapproval of two other clamoring guests, a clattering cow-

boy and a Chinese Mandarin, both of whom claimed to have asked her first. Cliff was recognizable only by his drawl, so like his father's.

Cliff paid her extravagant compliments. Viola would have en-



joyed taking off her mask and watching his discomfiture. To see his face when he realized he was saying sweet things to a Bottle Street girl! She laughed at the thought.

MARCELLA was deeply excited, Borden discovered, over the mysterious dancer. She had carefully checked over her guest list and they were all accounted for. She had more than half a mind to snatch off the girl's mask. Why, she might be a burglar's accomplice! She had suggested the possibility to her father, but he had pooh-poohed the idea. "Let her alone!" he had said.

"Leave her to Borden. You know he's accustomed to quizzing unwilling witnesses. Perhaps he can find out who she is."

Noble suggestion! Marcella was delighted and promptly sought the young attorney out to assign him the task.

Borden, delighted, found the girl. Cliff was still hovering over her, talking in low tones, but she looked up and greeted Borden with a smile. The Pirate and the Russian nobleman glared through their masks. Her hand on the pirate's

arm, the Spanish girl excused herself to her companion, who took himself off disgruntled.

"Is that the fellow?" he asked jealously.

"Oh, no!" she laughed. "But he wanted another dance."

"You didn't promise it?"

"No. They're all—yours." Her voice was low and vibrant.

BORDEN experienced a pleasant thrill. He did not tell her of the gathering cloud of suspicion. He did not tell her that Marcella had considered seizing her mask to expose her. He was afraid she would run away, and he wanted her there, light as air, fragrant and warm at his side. He did not disturb her with further questions, but against any who might come near to annoy her he was ready to turn a muscular shoulder as her shield.

SHE was watching the clock. "Now!" she whispered at ten minutes to twelve, "I must fly!"

He led her through the door, into the stair hall. They paused in the shadow to see if they were followed. He caught her hands.

"Won't you tell me who you are before you go? If you knew how much I want to see you again!"

"I'm sorry, but I can't tell you. However, you may see me again sometime. Perhaps before very long."

"When? Where?" he begged eagerly.

"I can't say exactly. And now I must run. Oh, I've had a lovely time! And I do thank you. Good-bye." She shook his hand and tore from his grasp. Outside the door she found and unfolded a bundle. He watched her change her light slippers for oxfords, saw the high comb and mantilla stuffed into her cloak pocket. The red heeled shoes she tucked under her arm. She still wore the domino. She was ready.

HE gave another look into the hall to be sure no one followed, then slipped out after her. But in that instant she was gone; down the steps and running along the gravel path to the gate.

(Continued on page 236)

# Germany

By VIDA FOX CLAWSON

Time—about 1908. Evening.

## SCENE I

*Characters: Sister Ekhart, Elder Foster, Herr Kreisrichter and Frau, Herr Director Actuar and Frau, Herr Director Heimer and Frau and Herr Lach.*

*The curtain rises on a room furnished with an old fashioned book-case, a few chairs, a sofa, small table on which is a coal-oil lamp with a fancy shade over it and a piano or victrola. There is a knock at the door. A woman of about forty enters and immediately goes to the door.*

*Sister Ekhart:* Brother Foster, you are the first one here. I have just finished getting the children to bed; bless their hearts, they look so sweet with their little curly heads close together.

*Foster:* You have five fine children; you and Bro. Ekhart should indeed be grateful for them.

*Sister Ekhart:* We are. I am sorry Brother Ekhart will be working late tonight.

*Foster:* Won't Brother Ekhart be here? I am sorry, too.

*Sister Ekhart:* I am glad you came before the others for I must warn you again not to let any of them know that you are a "Mormon." The people that are coming tonight are not friends and I am sure they will report you to the police if they find out, and you would be banished. They might also report me.

*Foster:* If there is any danger of my getting you into trouble perhaps I had better not stay.

*Sister Ekhart:* You must stay, only do be careful! Be seated!

*(She leads him to the sofa, the seat of honor). Of course I know that you really should sit on the sofa all evening, but perhaps tonight—*

*Foster:* Oh, I just as soon sit on a chair *(laughingly starts toward a chair).*

*Sister Ekhart:* No, no, now you are my honored guest, but when Herr Director comes, why then—

*(Knock at the door and Sister Ekhart answers.)* Good evening, *(they shake hands.)* Herr Kreisrichter and Frau Kreisrichter, give me your wraps. Meet Herr Foster, an American. *(Sister Ekhart sees that Herr Foster does not know where to sit, so helps him to sit down on the sofa.)*

*(Another knock at the door is heard.)*

*Sister Ekhart:* Good evening Herr Foster. This is Herr Director Actuar and Frau Director Actuar. *(The missionary takes the hostess' hint to move to a chair and the Actuars sit down on the sofa. They are no sooner seated than there is another knock at the door.)*

*Sister Ekhart (opening the door):* You are all very prompt. *(Greetings are exchanged.)* Herr Foster meet Herr Director Heimer and Frau Director Heimer. Herr Heimer was educated at the University of Berlin and is an official at the postoffice. *(Upon which those sitting on the sofa go to chairs and the Heimers take the sofa.)*

*Heimer:* Herr Foster, are you a traveler from America?

*Foster:* Well, yes, in a sense. I—

*Sister Ekhart:* He is a student. He is going to study.

You have done right in choosing Germany in which to study.

*Foster:* Yes?

*Herr Kreisrichter:* Germany has the most wonderful schools in all the world.

*Herr Actuar:* And that is not all, the most wonderful doctors, the greatest economists, the most perfect police system—

*Frau Actuar:* And our cities, where will you find their equal? They are beautiful. Beautiful and clean. England and France—nothing in comparison.

*Frau Kreisrichter:* And our opera, famous the world over! No other country produces such singers. And poets, we have the greatest!

*Foster:* You must not forget that Shakespeare was English!

*Heimer:* No, no! Shakespeare does not belong to the English. He belongs to the world. Just a mere accident that he was born at Stratford. England has given birth to only one poet—Byron; but Germany has literally hundreds: Goethe, Schiller—

*Foster:* Germany has produced a great many artists of all kinds, but you must not forget that England has produced Milton, Keats, Chaucer, Shelley—

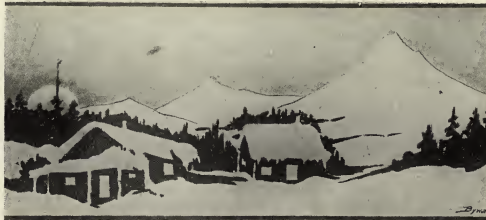
*Heimer:* Pft! Nothing! Nothing! We in Germany never even hear of them. They are nothing, nothing!

*Frau Actuar:* Yes, we are indeed fortunate to be born Germans, for in this country our children learn to understand beauty and art. All can sing, all can make beautiful pictures and—

*Herr Kreisrichter:* And all are taught trades as well.

*Herr Actuar:* And all are taught to be good soldiers. No other country in the world has such a military system!

*Sister Ekhart:* I wonder where Professor Lach is? But let us not wait for him, for I am anxious for Herr Foster to hear some of you sing.



*Heimer:* You are right to come to Germany to study. We are masters in all the arts and sciences. America is so young and inexperienced. She needs to get her learning from us. We are the most educated country in the world.



*Frau Actuar* (to *Herr Actuar*): August, sing "The Evening Star" from *Tannhauser*."

All: Yes, yes! (*Frau Actuar plays the accompaniment.*) After the song there is applause and those seated near shake *Herr Actuar's* hand.)

*Herr Heimer*: Etta, (to his wife) will you now sing "The Jewel Song" from *Faust*? (*Frau Heimer complies. After the singing there is again applause.*)

*Heimer*: You see, *Herr Foster*, how talented our people are. We are indeed a great race. Have you studied our school system? The government educates the child over here, you know.

*Foster*: We have free education in America too.

*Heimer*: Such education! You see even you have to come here to finish. America has poor teachers. They are poor managers, the Americans, extravagant, wasteful. They are not thrifty; they will suffer. Some day you will need to send for the Kaiser to tell you how to run your nation.

*Foster* (he smiles but resents this a little nevertheless): I admit that our nation is young, younger in civilization, younger in art and science, younger in many things and less experienced than your country, but we have the perfect government. It is you who some day will have to learn government from us.

*Heimer*: Bah! How does America handle her crimes? Efficiently? No. Does she know how to handle her food supplies? No. If in one section there is too much of any certain commodity, it stays there and rots, and another section does without. Is Germany like that? No—too much in one place and it is distributed in other places. No waste, perfect management; perfect government.

*Foster*: But still I have seen a great many poor since I came here. I should think with perfect distribution of foods, the poor would get their share.

*Heimer*: Poor? Poor? We have no poor. There are no slums in Germany.

*Foster*: But I recently read a confidential report made of school children and it has been found that sixty percent of the boys and sixty-three percent of the girls are not normal, because of mal-nutrition.

*Heimer*: Well,—perhaps we have some poor, but not dirty



poor as France and England have. Every nation has poor, and I think you overestimate ours. But nevertheless all are educated and our schools even provide places for the poor to bathe once a week if they do not have provision for such at home.

(Knock at the door.)

*Sister Ekhart*: That must be *Herr Lach* now! (Opens the door.) Welcome, better late than never. You are acquainted with all I believe except my friend from America. *Herr Foster*, meet *Herr Professor Lach*.

*Herr Lach*: Madam, I am *Herr Professor Doctor Lach*! (He turns his eyes towards the sofa. The wife on the sofa nudges her husband and they both rather sheepishly move to chairs. During this time *Sister Ekhart* has been bowing and saying, I beg your pardon *Herr Professor Doctor Lach*, I beg your pardon. And *Herr Professor Doctor* takes his seat on the sofa.)

### Curtain

#### Interlude

*Reader*. You will be very glad to know that *Elder Foster* filled an honorable mission and during his stay became very well acquainted with *Sister Ekhart* and her family. He labored three years in Germany and although he was twice arrested and twice banished, he learned to love the German people; and when his release came and he sailed for home, he did so with tears in his eyes and a lump in his throat.

Needless to say when the war broke out in Europe in 1914, his sympathies were a little bit with the Germans, for they were the ones he knew best, and as the years

rolled by he was worried for the women and children. He scanned the papers for news and one day when he read from a report: "Before the war Berlin received 1,250,000 liters of milk per day; it now receives about 225,000 liters per day," his heart sank, for he knew the lack of milk would have a serious effect on the health of children. Then again from an interview with *Dr. Gustav Frenssen*: "There is no childhood in Germany, only little old creatures with heavy eyes and twitching shoulders who move wearily along the streets where once played the golden haired progeny of a child-worshipping people." He thought, "Tis the women and children who are ground under the heel of war."

How proud he was when he saw the effort that America made to feed Germany, immediately the Armistice was signed, and glad he was to read *Herbert Hoover's Why we are Feeding Germany—an answer to a minority of Skeptical Americans*. Says *Mr. Hoover* in part: "From the point of view of my western upbringing I would say at once, because we do not kick a man in the stomach after we have licked him. \* \* \*

"From the point of view of a humanitarian, I would say that we have not been fighting with women and children and we are not beginning now."

He was delighted to read from a statement made by the American Society of Friends (Quakers), after it had definitely identified itself with measures to aid Germany: "The German people are not only hungry, but discouraged and in despair. They are without any aim or moral stimulant. They need friends. \* \* \* The Society of Friends can best fulfill these needs. The peace testimony of Friends means not merely conscientious objection to war, it means an alternative to war, overcoming evil with good, hate with love. Friends are not disloyal to their country but they desire to be supremely loyal to the spirit of Jesus Christ who commands us to love those whom men call 'enemies.'"

One day he heard that *President Grant* had been in receipt of a cablegram from *Mission President Angus J. Cannon* (who had gone into Germany from Switzerland) which read something like this: "Ten thousand Saints in dire need of sugar, flour, fats, rice, etc." He

understood that President Grant had immediately taken the matter up with Senator Smoot and Senator Smoot with the Government and within an incredibly short time, Brother Cannon had received a cablegram informing him that arrangements had been made whereby he could purchase provisions from the American forces in Coblenz on the Rhine. His Church and his Country were working hand in hand! What a privilege to belong to such a Church; to such a Country.

Brother Foster welcomed his second call on a mission to Germany, which came about twenty years after his first one; and the next scene shows the experiences of a Sunday afternoon in Germany shortly after his arrival there.

#### SCENE 2

*Characters: Sister Ekhart, Doris Ekhart, Gluck, Brother Thomas, Brother Foster, Anna Ekhart, John Glockner, Richard Scheinert, Marie Bauer.*

*The apartment is more poorly furnished than before. There is an old lady sitting in a chair knitting. Off stage the old lady's daughter, Doris, can be heard.*

Doris: Mother, did you press Heinrich's Sunday clothes?

Mother (Sister Ekhart): Yes, and put them in the chest.

Doris: I think I'll take him to Church this evening. *(As she enters.)* Have you had your sun-bath today, mother?

Mother: No, I don't mind if I don't get one.

Doris: Mother, you know Pres. Hindenburg has said it is our duty as German citizens to use very means possible to build up our bodies. Scientists have proven that the sun's ray is a wonderful health producer.

Mother: That is all very well for you young ones, but what does it matter about me? O me! O my!

Doris: Now, mother, please don't get talking like that. You know your life is precious, very precious to me. I'd be very lonely without you, mother dear *(kisses her)*.

Mother: That is right, too, daughter, I will take my sun-bath tomorrow.

Doris: Do you feel well enough to go to church this evening, mother. You know you always feel better after you make the effort.

Mother: I know I do, but I just haven't the strength to go today. I wish the missionaries would call on me. They do me so much good.

Doris: Well, if they don't call today I will invite them next Sunday.

*(Knock at the door is heard.)*

Mother: I wonder who that can be? *(Doris answers door.)*

Doris: Why Brother Thomas! Come in. Mother, you were just wishing for the missionaries and here they are!

*Enter missionaries—a young boy about twenty (Elder Thomas) and a man about forty years old (Elder Foster). Bro. Thomas motions to Doris not to say anything and to let Bro. Foster go over to the mother without introduction to see if she remembers him. The old lady's back has been towards the door. Bro. Foster goes quietly over to Sister Ekhart and she immediately recognizes him and jumps to her feet, putting a hand on each of his cheeks.*

Sister Ekhart: Brother Foster! Brother Foster! *(She is overcome and great tears roll down her cheeks.)* You were here in those happy days when I had my husband and my boys. *(There is silence for a moment except for the sobbing of the old lady.)*

Foster *(patting her on the shoulder)*: And through it all you have been faithful.

Mother: I would have lost my mind, if it had not been for the Gospel. O Brother Foster, I am glad to see you. *(She shakes his hand earnestly.)* You look well and strong. You were just a boy when you were here before—are you married?

Foster: Yes and have five children.

Mother: Just the same as I had. Three boys—two girls. I have only two girls left, even my son-in-law—gone!

Doris: But mother, you have a grandson.

Mother: Yes, thanks to America. If those American workers had not come along and taken care of my Doris and her baby they would surely have died too. She was so ill and the baby so little.

Foster: I worried about the Saints all during the war and hoped that in some miraculous way you women and children—

Mother: The war was awful, but after the war was worse! Oh, Brother Foster, thousands starved

to death. My boy, my boy, died!

Doris: Mother, he died of tuberculosis.

Mother: But he would not have had tuberculosis if he had had enough food. He starved! I knew it then; I know it now! *(Sadly.)* My last boy, my last boy! If the Americans had only come sooner. Why didn't they come sooner?

Foster: We tried to come. It was only because of disagreements among the allies that the food did not reach you earlier. Even before the Armistice was signed Herbert Hoover had bought food for the Germans and only four days after the signing of the Armistice food was sailing across the Atlantic. But the blockade—

Mother: I know the French and the English, hate us. They wanted us to starve.

Foster: I don't think that, Sister Ekhart. I think they did not understand.

Mother: I had looked for America to help. I knew you and other missionaries and knew if you only understood you would help. We waited each day expecting news of provisions. Oh, we waited and waited, and then one day some food came for Doris with a note attached to it. Just a moment. *(She goes to a drawer and produces the note and hands it to Bro. Foster, who reads:)*

"To those who suffer in Germany with a message of good will from the American Society of Friends (Quakers), who for 250 years, and also all through this great war, have believed that those who were called enemies were really friends separated by a great misunderstanding."

Foster: That is a wonderful organization. I remember when they got the appointment from Hoover to come into Germany to aid in the distribution of food.

Mother: That was the first light shed from heaven. I shall always keep it. *(She folds paper and puts it carefully away.)* Then in two or three days, flour, sugar, rice and butter came from Brother Cannon. The Church had not forgotten us. 'Twas the Church that saved my life and Anna's. You see, at first they fed only those who needed it the worst, and Doris was helped because of the baby. They thought Anna and I could go a little longer—but if Brother Cannon had not sent us food when he did I am sure we both would



have died. It was the Church that saved us.

*Doris:* We have been very fortunate, as all good Church members have been. We not only received food, but we received clothes from the Relief Society. We are very happy for the Gospel. Very happy.

*Foster:* Just to think that such a short time ago you all were in dire need, and now you have things running so smoothly. I was surprised to find your registration system of the olden days working again, and your streets are clean and orderly. (*Singing of "I Want to be Happy" is heard in the outer hall.*) That sounds like home. That's from the American comic opera, "No, No Nanette."

*Thomas:* They sing a great many American songs over here now.

(*Two boys and two girls enter—Anna, John, Richard, Marie. They finish singing the chorus as they enter. The girls are dressed in skirts and sleeveless sweaters, and the boys in soft shirts and light trousers.*)

*Mother:* Goodness me, tennis again this Sunday. It is very hard, Brother Foster, to get the young folks to obey the Sabbath implicitly with so much activity going on all about us.

*Foster:* It is very hard to get young people in America to keep the Sabbath implicitly. Are these young folks members of the Church?

*Doris:* Anna, this is Brother Foster that was here as a missionary years ago. You remember. Mother has often mentioned him. And this is Fraulein Marie Bauer, Brother Foster, and Herr John Glockner and Herr Richard Scheinert. They are all friends, and we hope that some day at least Herr Glockner will be a member of the Church, for we want Anna to marry a Latter-day Saint.

*Thomas:* By the way, have you young folks found a place to live in yet?

*Anna:* Not yet.

*Doris:* They have been engaged two years and can't get married because it is impossible to find an apartment in which to live.

*Thomas:* There have been so many people move in from countries round about and so many from the country to the cities, that the housing problem has grown to immense proportions.

*Mother:* Well, perhaps when John gets baptized the Lord will open up the way and they may get an apartment.

*Doris:* Yes, I believe if he'd study the Gospel as much time as he spends looking for apartments, he'd be converted.

*Mother:* I wish you young folks would sing for Brother Foster.

*Anna:* What shall we sing?

*Herr Glockner:* Something from "The Student Prince." (*The four then sing "The Serenade" and "Deep in My Heart."*)

*Foster:* One great difference I notice between now and the olden days is in the songs that are being sung. It seems to me they always used to sing songs from Grand Opera, and now you often choose popular songs and many of them of American origin.

*Thomas:* They dance as the Americans do, too, and I don't know but that the German girl of today is even more athletic than the American girl. There are certainly plenty of athletic associations. I read that a recent census

shows that one out of every five in the whole of Germany belongs to some sort of an Athletic Club.

*Anna:* And some belong to two. I, for instance, belong to a hiking club, as well as a tennis club. And both of the boys here play football when it is in season.

*Mother:* Everything is for the sake of health, it seems to me.

*Foster:* I believe that is a very good thing, Sister Ekhardt. Fine bodies and fine minds usually go hand in hand, and fine minds are most apt to appreciate the Gospel. I feel that Germany is preparing itself for some great blessings and after the urge for a livelihood is not so pressing and the people have built up their bodies, their minds will undoubtedly turn to the finer things of life and religion will strike deep into the soul.

*Mother:* One great blessing we have already, and that is religious freedom.

*Foster:* Yes, and the Lord has just begun to pour out his blessings on this great people. Greater things are yet to come.

*Curtain*

## Has Youthful Utah Lost the Faith?

By Elsie Petersen

FAITH, like muscle and brain, must be nourished, stimulated and challenged in order for perfect development to take place. In the lives of early Latter-day Saints, there was almost daily opportunity and necessity for exercising faith. In the luxurious lives of the fourth generation of pioneer Utah, free of fear, of worry, of hunger, is there anything to instill the desire or create the necessity for faith? In the comfort of steam-heated homes, in the assurance of immediate medical aid, in the protection of modern laws, with well-filled larders and over-flowing granaries, has youthful Utah lost the faith of its fathers?

"The faith of its fathers." \* \* Back in the days when Latter-day Saints had to meet secretly, back in the days when to admit you were a "Mormon" was to bring down instant ridicule and sometimes persecution, faith in the protection, the goodness, the need of God was a very vital thing.

SOMETHING more than love of adventure was necessary for men and women to relinquish the

comfort and security of foreign homes, to cross an unknown sea, to brave the terrors of an uncivilized land! It required something more than courage for women who had somehow brought cherished pieces of furniture from foreign homes to leave them with all their treasured contents on the banks of the Missouri river! And something more than bravery to enter the Indian-infested plains that led to Utah. Yes, something more than love of adventure, something greater than courage and bravery—faith! Faith was as much a part of early Utah as the food that was eaten.

Those of Utah's pioneers who braved the danger of crossing the plains tasted the horror of brutal Indian attacks. Most of them had harrowing experiences, and most of them with prayers in their hearts and faith in God's protection, came safely through.

"Come safely through" to what? To more untamed territory, to desert land, to Indian raids in the darkness of starless nights, to sickness burning at loved-ones (Continued on page 211)

# A Spiritual Philosophy of Life

By MILTON BENNION

Dean of the School of Education, University of Utah

## III

### Philosophic Conceptions of God

**D**OES philosophy reveal, or prove, the existence of God?

What various notions of God are current in philosophy?

What are the philosophic grounds of faith in God?

Whether or not philosophy directly reveals God to man depends in some measure upon the kind of being God is conceived to be. Those who identify him with the processes of creation as we experience them may hold that this experience is a direct revelation of God. Something of this view is expressed by Henri Bergson thus:

"He (God) is unceasing life, action, freedom. Creation so conceived, is not a mystery; we experience it in ourselves when we act freely."<sup>1</sup>

**S**OME agnostics hold that God is the "Eternal Energy" by which all that we know comes into being. This "eternal energy" they call God; Herbert Spencer, however, calls it "The Unknowable." Something of this sort is for H. G. Wells the "Veiled Being," still unknown and unknowable, but not admitted by him to the category of the gods; the God of his own making he terms, "The Invisible King;" much more limited, but more to his liking.

This process of making a god fashioned after one's own ideals and aspirations is defended by some on the ground that all historic conceptions of God are made in the same way. It is also denounced by others for the same reason. It must, of course, be admitted that man can have no idea of God that does not grow out of his own experience. All historic notions of God, in so far as they

have been positive, have, therefore, been anthropomorphic. In the very nature of the case it cannot be otherwise. This is sufficient explanation of the fact that if we identify him with people's notions of his characteristics, certainly in this sense, God is created by man and changes with man's knowledge and ideals. But, through it all, men, generally, believe that God really exists as their creator, benefactor, or inspirer to a higher life, and, if they analyze their own thought, will hold that the changes in their notions of his characteristics are changes in themselves.

**T**HIS belief in the reality of God is essential to effective religious faith. On this point Professor J. A. Leighton of Ohio State University writes:

"In the case of the religious values, the success of the modes of action represented by worship, prayer, and meditation, depends upon the assumed conformity of these actions with the ultimate reality of God. A man may, indeed, believe in a certain kind of God because he wants or wills so to believe. To worship the God whom one craves, and to feel oneself in communion with him, may be the most profoundly satisfying experience of value that a finite mind can have; but the continuance and meaningfulness of this value is possible only if the God is held to be a reality, not a product of the worshiper's wishes."<sup>2</sup>

**W**HETHER or not God is revealed to man as a person, not merely in his creative acts, is

<sup>1</sup>Leighton, J. A.—*Man and the Cosmos*, p. 403, D. Appleton & Co., New York.

**A**CQUAINT thyself with God, if thou would'st taste  
His works. Admitted once to his embrace,  
Thou shalt perceive that thou wast blind before;  
Thine eyes shall be instructed; and thine heart  
Made pure shall relish, with divine delight  
Till then unfelt, what hands divine have wrought.  
—Cowper, "The Task." Bk. V. line 782.

answered in the affirmative by some mystics and by believers in divine revelation. It is now, however, the general verdict of scientists, including many advocates of belief in God, that science itself does not reveal God as a person, that it is not in the province of science to do so. On this point J. Arthur Thomson says:

"We cannot by scientific searching find out God. Science is impersonal and unemotional. We cannot base transcendent inferences on concrete data in regard to Nature. It is not by science that we can pass from Nature to Nature's God. The pathway is that of religious experience, just as the pathway to the vision of the beautiful is that of aesthetic discipline. It is possible, however, that science with its disclosure of the Order of Nature and all its wonders, may suggest and enhance the religious view."<sup>3</sup>

### What of the Philosophical Proofs of the Existence of God?

**O**F these philosophical proofs the teleological argument is perhaps oldest and most vital. It is based upon the evidences of purpose in nature, which, if admitted, implies a being capable of forming purposes and executing them in his creations. This argument was used by Plato as sufficient proof of God's existence.

Aristotle supplemented this proof with what is called the cosmological argument. It is based upon the conception that every event has a cause, and that this implies that there must have been a first cause or Prime Mover—God.

St. Anselm, in the Middle Ages, added to these the argument that since man has a conception of a most perfect and most real Being, it must be possible to infer his

<sup>3</sup>Science and Religion, p. 197, Charles Scribner's Sons, New York.

<sup>1</sup>Creative Evolution, p. 248, Henry Holt & Co., New York.



**P**OVERTY, incessant drudgery and much worse evils, it has often been the lot of poets and wise men to strive with, and their glory to conquer. Locke was banished as a traitor; and wrote his "Essay on the Human Understanding" sheltering himself in a Dutch garret. Was Milton rich, or at his ease when he composed "Paradise Lost?" Not only low, but fallen from a height; not only poor, but impoverished; in darkness and with dangers compassed round, he sang his immortal song, and found fit audience, though few. Did not Cervantes finish his work, a maimed soldier and in prison? Nay, was not the "Araucana," which Spain acknowledges as its Epic, written without even the aid of paper; on scraps of leather, as the stout fighter and voyager snatched any moment from that wild warfare?—Carlyle.

existence; this was called the Ontological proof.

**T**HESE proofs were virtually set aside by the Scotch philosopher, Hume, who, in turn awoke the German philosopher, Kant, from his "dogmatic slumber" and led him by very elaborate philosophic procedure also to declare these proofs invalid. While this, at first, seemed to destroy the philosophic foundations of belief in God, Kant held that he had destroyed knowledge that he might make room for faith. He then offered what to him were convincing reasons, based primarily upon moral grounds, for faith in a Divine Being, a sure guarantor of the validity of the moral life of man, of the ultimate triumph of righteousness and its perpetuation, in conjunction with happiness, in the persons of immortal souls.

Since Kant it has been quite common for philosophers to abandon the traditional proofs as such, of the existence of God. By many, however, the same arguments, in part, are used as evidences of the existence of an intelligent creative power. This is especially true of a modified form of the teleological argument which is now generally thought of, not after the analogy of a watchmaker and his product, but after the manner of organic growth, where purposes are seen to be realized.

### Various Historic Conceptions of the Nature of God

**S**INCE philosophy grows out of the sum total of human ex-

perience it is wider in its scope than the natural sciences. It may, therefore, appeal to religious experience no less than to technical science. These experiences vary greatly with individual philosophers, which doubtless accounts in some measure for the great variety of philosophical theories concerning the nature of God. The following are typical examples of these varying theories:

Pantheism identifies God with the universe, which is conceived as one, as the term universe indicates. The pantheist may, however, conceive the universe as primarily mental or as primarily physical or as an all absorbing, all powerful reality which is manifested to us in these two forms. Some of the Greek philosophers were pantheists, as are also some modern philosophers.

Deism, which became popular in the eighteenth century, recognizes God as the creator of the universe, but holds that he set it in motion in conformity to the laws of nature, of which he is also the author. Having done this and, apparently, established it on the perpetual motion plan, there was no further need of his services. This theory gave assurance to scientists that they might pursue with the utmost certainty their study of the operations of nature in agreement with fixed and invariable laws. There was no danger of divine interference in the affairs of the world. Not only was the possibility of miracles and revelation ruled out but so also were prayer and worship, since these could be of no avail. It required no great insight to discover that, at least for all practical purposes, this God might be dispensed with; thus in some minds, deism was superseded by atheism, often associated with a thorough-going, materialistic-mechanistic metaphysics.

**O**LDER and more persistent than either pantheism or deism in European thought are the various forms of theism. In its earlier and more purely religious expressions, God is conceived in human form and as manifesting human mental characteristics. Hebrew literature very well illustrates how this conception of God developed from its primitive and crude forms to the highly ethical conception of God set forth by some of the Old Testament prophets and by the writers of the New

Testament generally. It was not, however, until after Christianity had been influenced by Greek thought that a much more abstract notion of God was developed. The conception of God thus moved in the direction of pantheism, which it escaped by holding that God is not merely immanent in the world but that he is also transcendent. The tendency was, however, toward making him impersonal and toward describing him, in large measure, in negative terms, after the manner of Aristotle, who, in his metaphysics, says:

"That there is then a substance which is eternal and immovable and separate from the objects of sense is evident from what has been said. And it has also been shown that this substance cannot have extension but is without parts and indivisible. For it impacts motion through endless time, and nothing limited has unlimited potentiality. Now since every magnitude is either limited or unlimited, for the reason given, God cannot have limited magnitude; nor yet can he have unlimited magnitude because, in a word, there is no such magnitude.

"And further that God is free from passion and from qualitative change has also been shown, for all other changes are subsequent to motion in space. Why these things are so is now clear."

### The Philosophic Grounds of Faith in Divinity

**I**T IS generally assumed that life is a good in itself but not any kind of life. It must be a developing life, characterized by intelli-

\*From Bakewell, C. M.—Source Book in Ancient Philosophy, p. 233, Charles Scribners Sons, New York.

**I**N the mind of him who is pure and good, will be found neither corruption nor defilement nor any malignant taint. Unlike the actor who leaves the stage before his part is played, the life of such a man is complete whenever death may come. He is neither cowardly nor presuming; not enslaved to life nor indifferent to its duties; and in him is found nothing worthy of condemnation nor that which putteth to shame.

Test by a trial how excellent is the life of the good man—the man who rejoices at the portion given him in the universal lot and abides therein content; just in all his ways and kindly minded toward all men.

This is moral perfection: to live each day as though it were the last; to be tranquil, sincere, yet not indifferent to one's fate.—Marcus Aurelius.

gence, good-will, sympathetic understanding of all human life, and appreciation of what are commonly called the higher values of life. This kind of life is, by thoughtful people, an object of desire, not only for themselves but also for their fellow-men. The desire to promote this type of life is normally accompanied by faith in the possibility of realizing it, both individually and socially. This is the basis of faith in humanity and in the ultimate good of the world. Both of these are closely allied to faith in God, so closely that some philosophers identify faith in God with faith in humanity, or in the ultimate good, or with both.

The case is, in one way, analogous to the thought of a New Testament writer who said:

"For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"<sup>1</sup>

TO complete the analogy, however, faith in fellow-men, while essential to faith in God, is not to be regarded as identical with it. Faith in fellow-men implies faith in the ultimate supremacy of the good, and this, in turn, stimulates faith in a superhuman power that makes for triumph of the good.

A judgment that any end thought of is good is a judgment of value. All judgments of value refer, directly or indirectly to persons. In human experience, at least, judgments of value wholly out of relation to persons are impossible. Faith in the ultimate good of the world, then, is very naturally associated with faith in a great, all good person, the embodiment of the highest ideals of the believer, the finest conceivable qualities of personal character. This is not merely faith in a God of his own making; it is faith in a God who is thought of as having real objective existence, but whose attributes have to be conceived in terms of the worshiper's experience, real and ideal.

Man's earlier conceptions of such a deity emphasized his cosmic powers and his activities as creator of the world. Present tendencies in philosophy emphasize his ethical relation to man and his moral power in the spiritual world. From this standpoint it is not essential

*ABOVE all, it is ever to be kept in mind, that not by material, but by moral power, are men and their actions governed. How noiseless is thought! No rolling of drums, no tramp of squadrons or immeasurable tumult of baggage-wagons, attends its movements; in what obscure and sequestered places may the head be meditating, which is one day to be crowned with more than imperial authority; for kings and emperors will be among its ministering servants; it will rule not over, but in, all heads, and with these its solitary combinations of ideas, as with magic formulas, bend the world to its will! The time may come when Napoleon himself may be better known for his laws than for his battles; and the victory of Waterloo prove less momentous than the opening of the first Mechanics' Institute.—Carlyle.*

to regard God as the author of all that is. It is conceivable that some sort of substance may co-exist with God, and that his creative power may be manifested in and limited by this substance, conceived either as material, as spiritual or as both.

IF God is creator of all the evil and irrationality in the world it raises a perplexing problem in philosophy, the problem of theodicy, so-called. That physical evils, under some circumstances, have value as moral disciplinary measures, may readily be defended. The same is true of moral evil. It is, however, difficult to defend the thesis that moral evil is good for its author. It is more understandable to assume that there is some degree of irrationality, selfishness, and ill-will in the world which may involve failure of some personalities—real spiritual losses. This also seems to the writer a saner view than that of those who hold that all evil is due to our limited vision, that if we could see the whole, as God sees it, we would realize that there is no evil. If this view is correct what a lot of effort is wasted in trying to overcome this phantom of our intellectual myopia. The idea that evil is wholly negative, or only good in the making, while somewhat less objectionable, hardly squares with human experience. It should be noted that it is the business of philosophy to explain experience, rather than dogmatically to explain it away.

If then, God is not regarded as the author or the creator of all that is, what is his relation to the

world? Are there also other creative energies in the world? If so, are they mental or physical or both? Again experience seems to indicate that there are minds possessed of some degree of freedom and creative activity whose activities can hardly be attributed to God. To do so would be to jeopardize his standing, even with saints, except those whose mystic vision is so powerful as to completely transform mundane experience. It is bad enough for men to attribute their evil deeds to the devil, and thus to divest themselves of responsibility. The fact, however, that some notable characters in history have attributed to God responsibility for their evil deeds has led some of their fellow-men to abandon the idea of a personal God; they would even discard the term God because of its bad historical associations. It should be noted, however, that if the same procedure were generally used, family, state, and society as a whole would have to go also. The main point here, however, is that there are in the world persons other than God who have some degree of creative power, some degree of initiative—persons who should not attempt to shift responsibility for their own conduct to either God or the devil. It is, to say the least, unmanly.

MAY, then, God be conceived as the great but not the only personality in a universe in which the most ultimate reality is mind? May it not be assumed that mind, in some form or other, has always existed? In our experience mind is always expressed through individuals or persons. It is also known to be very complex, to include subconscious as well as, in its higher manifestations, conscious elements; it is known to include feeling and desire, and that these are factors no less significant than is intelligence, often regarded as primarily an instrument for securing the ends of feeling and desire. When a mind, thus conceived, rises to the ethical or moral plane it is called a person. It may then not only reflect upon itself, its meaning and its relation to other minds and to the world in general, but as a person it may also relate itself to other persons through its feelings and desires; these are factors in the development of human society of no less importance than is mere intellectual understanding. In the

<sup>1</sup> John IV:20.



creation of spiritual values the desire for a thing may be a most essential factor in securing it. It is often so in the ordinary experiences of all normal people.

ALL of these aspects of human nature and human relations naturally and properly enter into relations between man and God. In this light it is easy to understand how love is a most fundamental element in religion. Man's experience of God then includes at least three fundamental elements: faith, love, service, altogether involving, on the psychological side, intelligence, knowledge, feeling, interest, and desire.

In the light of the spiritual philosophy thus far developed in this series it seems reasonable to suggest the following notions concerning the nature of God and his relation to man:

THE person of God is the embodiment of all the ideals and principles of action by which other personalities may develop toward moral and religious perfection, making those who thus sincerely strive sons and daughters of God, and sharers in the intelligence and the creative activity of God. Thus is formed a spiritual community, a community whose unity rests upon participation in the same ideals and purposes and upon conformity to the same spiritual laws. This most fundamental unity is attained without destroying the identity of the persons who constitute such a community. The goal of creation seems, therefore, to be development of personalities, which involves development, on the highest conceivable plane, of a community of progressively perfected persons, of which God is the head, the Supreme Personality.

With some so-called scientists intimating that man and monkey came from the same source, and that the garden of Eden is only a myth, it requires faith of the profoundest sort to say with conviction, "I will keep the faith! Though I do not fully understand certain things about the creation and purpose of the earth, these things are not therefore untrue."

HOW many young Latter-day Saints upon first hearing a scientific theory of the formation of the earth have had their faith shaken! How many upon being unable to reconcile the religious and scientific versions have been temporarily estranged from the Church of their childhood! Not many, perhaps, yet too many! A well-grounded faith would have carried them over to the safety of trusting in God's intelligence, knowing that could we but see through the veil of mysteries, many of them would cease to be.

## Has Youthful Utah Lost the Faith?

(Continued from page 207)

with no medical aid at hand, to fear of crops failing in an isolated land, to deep snows and dry summers! Having "safely arrived," they paused long enough to give thanks to a providential guidance, then with renewed faith, set out to make a place where they could worship God as they chose. There was deep need for faith in those days!

AND after a first settlement was effected, the whole procedure had to be gone through once more. Settlers were sent to all the valleys of Utah, and the old battle of conquering nature was begun all over again. Faith became once more the prime force in their lives.

Log cabins were built, wild animals and often the surprise attacks of intoxicated Indians were resisted. When the Sabbath arrived, old Betsy was hitched to any passenger vehicle about, and through heat of summer and coldness of winter, early Utah drove to church. Neither the extremities of the weather nor the fear of uncivilized Indians held them from paying their weekly thanks to a Divinity in whom they trusted as implicitly as does a child in his earthly parents.

For the food they ate, for the clothes they wore, early Utahns

prayer to God, also for their health and their daily welfare, for any need the fulfillment of which they could not see. Modern Utah, prosperous, influential, cultivated, stands a proud monument to their faith.

And now, what of the youth of Utah of the fourth generation? Have they kept the faith? In a day of many luxuries and few privations, have they any need to retain, to exercise the faith of their fathers? Viewed from any angle, the answer is always and always, "They have need. And they do retain and exercise this, the richest heritage of pioneer forefathers."

NEVER a day so happy, never a year so replete that youthful Utah can afford to forget the power, the glory of simple, unaffected faith. But the faith of modern days has a new motif, is turned into different channels from that of its forefathers'. The same old faith with a new application, which now has recourse to plainly spiritual matters.

The expansion of scientific knowledge has developed new horizons for the exercise of faith. With ministers of the world expressing doubt as to the divinity of Christ and the virginity of Mary, there is more need of faith to retain

that the Latter-day Saints need not worry about personal fear, now that there is freedom from hunger possibilities, now that going to church entails no particular hardship or effort, comes a new evil to be battled. A pleasure-mad world hurrying, running, screaming for happiness! All the world clamoring for "life." What different interpretations they give it! To some, high-powered motor cars, to some sparkling jewelry, expensive clothes—luxurious unessentials! Youthful Utah surrounded by pleasure-seekers has new need to exercise the faith of its fathers.

On a Sunday bursting with sunshine, on a Mutual night aching with Spring, youthful Utah needs something more than parental urging to attend to Church duties. When friends and neighbors picnic or attend the theatre on the Sabbath, present-day Utah has strong need of its faith. Small matters, these, yet large enough to try many a "Mormon's" integrity.

But youthful Utah, rich in the lore of faithful pioneer fathers, filled with the pride of religious tradition, aware of the power and the glory of faith, makes a gallant effort toward gaining the faith of "a mustard seed" in order to move the mountains of doubt from its modern mind.

# Handcraft for Boys

By A. A. ANDERSON

**L**EADERS, do you realize that your *Boy Challenge* is to attract the 15 and 16 year old boy, now on the street, and to so fire his curiosity and interest that the attraction of the street will "fade-out" in comparison to what you introduce for his leisure time occupation?

Your most effective aid in this direction is simple hand-crafts. There is something about a rope, string or tool that has a forceful appeal to the boy of this age.

**D**O not "pass up" this opportunity because you may not be personally adaptable or interested, because it will attract 100% of these boys and hold them. If you cannot do this yourself, call in the boy, or, better still, the "Old

Timer" who knows his "stuff" and carefully coach him to keep pretty well within these suggestions as to the amount fed the troop at each meeting, remembering always that interest is killed by over-feeding information. Always keep them hungry for more. Yes, if you work this right you can empty the streets of 15 and 16 year olds.

the by asking each one to remove the laces from his shoes, double them and then proceed to teach four plait round. Climax this with the promise of the terminal turks-head and sliding knot for next meeting. Sit back and watch the fine interest work.

## LEATHER THONG PLAITING



CUTTING THE THONG

ter, Mass., Patrol Leaders' Handbook, Boy Scouts of America, 2 Park Avenue, New York City.

### I Leather Thong Cutting and Plaiting

*Projects:* Neckerchief slides, lanyards, watch fobs, hat bands, etc.

*Material and tools:* Leather discs, sharp knife, stick of wood for cutting gauge.

*Procedure:* Cutting thongs from discs is accomplished by one of the following methods indicated in illustration below:

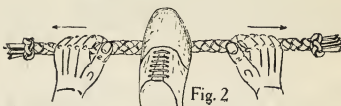
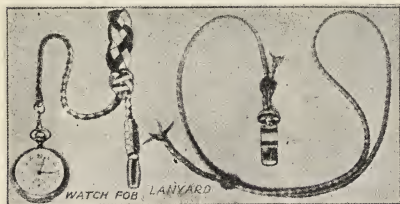


Fig. 2

**T**O give the four plait round a smooth finished appearance, the plaited strand should be rolled under a board or foot to smooth out any unevenness and to equalize



The evenings are long and filled with leisure time. How about building a watch guard for Dad, a pencil lanyard for sister.

**S**UPPOSE you equip yourself with a sharp knife and stick of wood, for a cutting gauge, and demonstrate how to cut long thongs from the round discs cut from a pair of old shoes. Tell the boys of the many useful and ornamental creations which may be made from such material; follow

range two thongs as shown in first drawing. Grasp the two crossed center thongs with left hand. Reach through between the brown thongs and grasp the black thong. Bring this black thong around behind the crossed pair up between the brown thongs and carry it over the lower brown thong, over in left hand. The procedure from here on is identical. Manipulation changes from left to right hand alternately as indicated in the sketches. This completes the cycle for both hands.

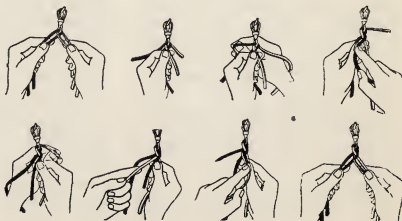
*Bibliography:* Handbook of Craftwork (50c) by Lester Griswold, 623 Park Terrace, Colorado Springs, Colorado. Leathercraft (10c) Graton & Knight Co., Worces-

the tension on the thongs. When sufficiently rolled, the plaited strand should equal the width of the thongs from which it is made.

*Bibliography:* Handbook of Craftwork (50c) by Lester Griswold, 623 Park Terrace, Colorado Springs, Colorado. (Those who wish to purchase thongs ready cut, in any color, can do so from Lester Griswold, 623 Park Terrace, Colorado Springs, Colorado, or your local Scout Office for 15c each.)

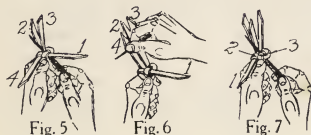
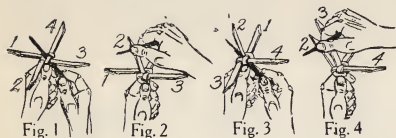


Fig. 1



FOUR PLAIT ROUND

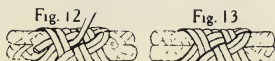
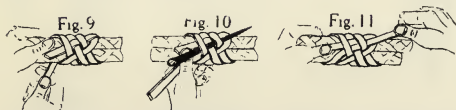
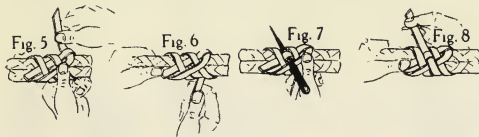
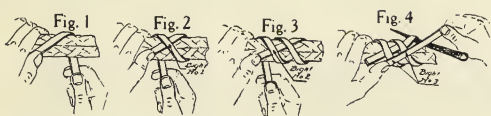




## II

THE terminal turks-head prevents the thongs of your finished plaiting from unraveling and gives the plaiting an artistic finish. Its construction is indicated by sketches 1 to 8. The procedure of tightening the terminal turks-head into a finished appearance is indicated in Figures 9 to 11.

THE Sliding Knot is an essential element in leather plaiting. Its purpose is to unite round plaits and hold them in position, also to



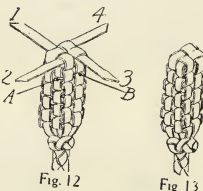
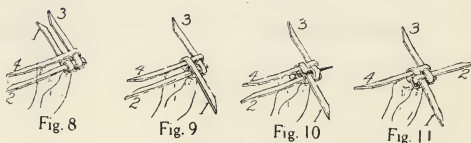
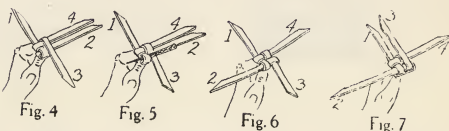
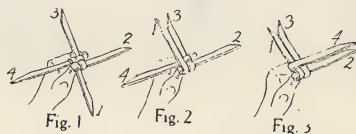
permit making adjustments for length.

It finds application in hat bands, whistle lanyards, watch fobs and numerous other plaited articles requiring fixed or adjustable fastenings.

## III

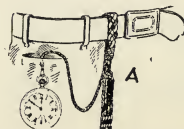
### Square Plaiting

START with the first step in the terminal turks-head and form Crown upon Crown, Figs. 1 to 11. Show the process step by step. Figs. 12 and 13 show the terminal finish with ends tucked under and trimmed off.



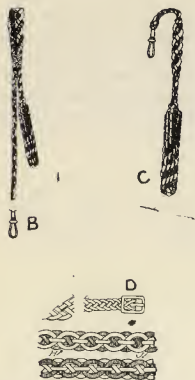
### Four Plait Flat

THIS form of plaiting is used where the article demands a flar



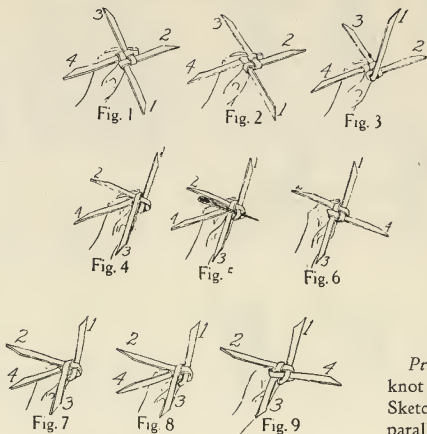
surface to facilitate its usefulness or artistic appearance as sketches A, B and C.

Process is weaving four thongs back and forth, over one and under one from side to side as Sketch D.



plaiting, build crown on crown, rotating each 45 degrees, turning each thong over to place the

tucking the thong ends under the next lower crown and trimming off for terminal.

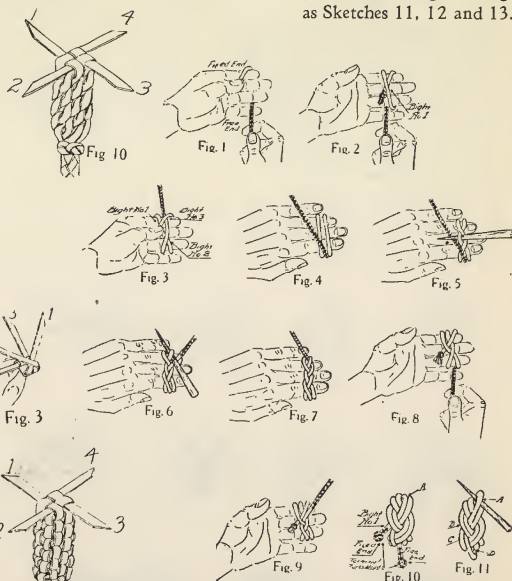


#### IV

#### Neckerchief Knot

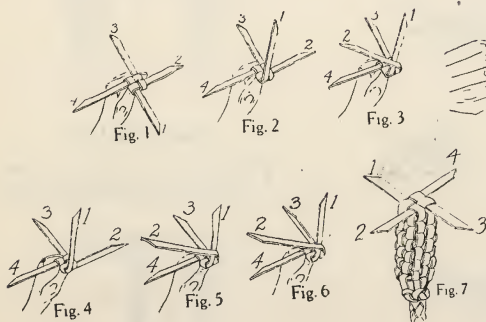
THIS knot is used as a Neckerchief slide, a sliding knot on hat bands, whistle lanyards, watch fobs, and in early days for keeper of strap ends following buckles on harness.

Procedure: Form single knot structure as shown in Sketches 1 to 10. Then parallel the single thong, as Sketches 11, 12 and 13.



#### Spiral Plaiting

START same as square plaiting. The second and each succeeding crown, however, is rotated 45 degrees. Figures 1 to 6 show procedure, step by step, Figure 7 shows the appearance of the Four Thong Spiral Terminal before the ends are tucked back under the next lower crown and trimmed off.



#### Spiral Reverse Plaiting

START in same manner described for square and spiral

smooth side uppermost. Sketches 1 to 9 show procedure, step by step. Sketch 10 shows appearance of Spiral Reverse plaiting before



Fig. 12

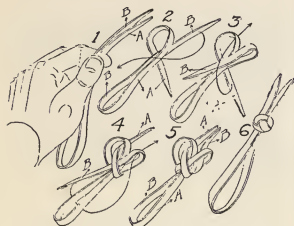


Fig. 13



## The Two Strap Turks-head

THIS was extensively used years ago for knotting bridle reins, and is now used on camera straps and bag draw strings.



### Procedure:

As illustrated in Sketches 1 to 5. Sketch 1 shows the two straps A and B, flesh sides together. Sketch 2 shows strap A folded around strap B and the position strap B is

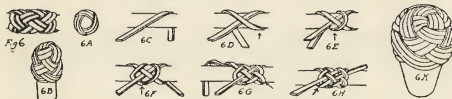
to occupy. Sketch 3 shows strap B folded across strap A. Strap A is then brought around both straps and passes down through its own loop as shown in sketch 4. Strap B is also carried around both straps and passed through its own loop as indicated in Sketch 5. The turks-head is tied loosely, both ends are made equal length and the knot is pulled tight as shown in Sketch 6.

## Three Bight Knot

THIS knot was used years ago as an ornamental knot on ends of quirts and whip handles and is now used as protective covering for handles of canes, umbrellas or hand tools such as an awl.

### Procedure:

Side and end view of knot shown in Sketches 6 and 6 A. Sketches 6 C, D, E, F, and G show construction details. Sketches 6 B and 6 K show application of this knot to quirt handle or cane.



# Connie Mack and the Championship

The following is taken from the *Clipsheet* issued by the Board of Temperance of the Methodist Episcopal Church, Washington, D. C.:

BACK in 1912, Connie Mack, the manager of the Philadelphia Athletics, the team which has won the American League pennant this year, had an article in the *Saturday Evening Post* under date of April 13, in which he stated very frankly his opinion of the use of alcohol by athletes. It will be remembered that in 1912 saloons selling beer were open in almost all of our large cities. Manager Mack said:

Before we played the Cubs for the world's championship in 1910, I had one talk in particular with my men about the series. I told them that we had something "on" Chicago and ought to beat them;

but win or lose, we wanted to come out of the series without any regrets. I reminded the boys how after some world series there were stories about—I don't know how true they were—that the losing club had dissipated, and so hadn't shown its best baseball. If nothing else that was mighty poor business. Nothing like that must be said of the Athletics, I insisted; and my players agreed with me. Then I told them that I wanted each man who could do so to say that he wouldn't take a drink for two weeks covered by the series and the preliminary practice; but I made the point that any player who couldn't go without his drink was to say so. I wanted them to speak right out. We called the names—and every man promised.

ONE of my old players, who did not handle a ball until the deciding game, did some great

work on the coaching lines. After the fourth game he was so hoarse he would hardly speak—had a bad cold and seemed in for a case of gripple. He came to me that evening and said:

"Connie, I'm half sick, I need something to brace me up or I may be in bed tomorrow. If you don't mind I want to take a drink."

"All right," I told him. "Do as you like—but I'd rather die than take a drink!"

"That settles it," he said, "no drink for me!"

Next day I put him in the game. He got on first, stole second at a critical moment and helped turn the tide of victory to our favor. And he did it without his drink! Not one of the regulars or the substitutes took so much as a glass of beer during those two weeks—I am morally certain of that. We came out champions but, had we lost, there would have been no regrets that could have been helped.

IT was easier for me when we played the Giants last fall. I had something to work on; and all there was to do was to draw conclusions from the preceding world's series and let the players see for themselves that our best chance to repeat was to follow the same rules so I gave them this little talk:

"Boys, you were mighty successful against the Cubs. Now I feel that that success was due to a certain extent to your not taking a drink—any of you. I am going to ask you to do the same thing in this series. I know there will be times when the temptation may be great. If one of your friends sees you taking a drink he will naturally want you to have one with him; but if you are not taking it you can say to your friend, 'I'm not drinking' and that makes it easy to refuse. I think you will agree with me because you know it's good business."

The players agreed. Every man promised and they all kept their word. And we beat the Giants.

It might be added that this year Connie Mack won the championship of the American League. Then by winning four of the five games played with the Chicago Cubs, National League champions, his team became champions of the world.

# Recreation in the Home

## I

OF the agencies which affect moral values there are none more powerful than those of recreation; amusements both make and unmake character. The vices of our generation grow out of uncontrolled amusements. The schools, the church and the home are in position to give moral direction to recreation and of those the home is the most effective.

A favorable condition for character development in the home is provision for play and recreation. In the light of competing attractions outside the home, which are often unwholesome, it seems imperative that our attention should be focused in this direction.

A PROMINENT psychologist, Groves, writes: "Commercial and mechanical recreation have not only robbed the family of a part of its former function; they have also affected the family life by their influence upon conduct. No form of public amusement has ever rivaled the moving picture in the intensity and cumulative effect of its influence."

A well-known writer of our country, Wright, speaking of Democracy, says:

"No present social fact seems to demonstrate in so signal a fashion the defects and drawbacks of democracy as the banality and vulgarity of popular amusements when uncontrolled by an authoritative social and moral tradition. The artificial and senseless excitement of the amusement park, the degradation of the theater, the sensationalism of the movie, the demoralizing accompaniments of professional baseball, boxing and wrestling, stand out in contemporary civilization as convincing evidence that the advance of democratic ideas has meant no improvement or elevation of the popular taste in the matter of amusement."

ACCORDING to statistics obtained by Harold O. Borg on one week's attendance of children at Motion Picture entertainments in Milwaukee (a typical city) almost one-half of the children attend the movies more than once a week, and

almost three-fourths of these attend unaccompanied by parents or other adults.

This is serious, for careful scientific investigation shows that the "tendency toward dishonesty is slightly greater among children who attend the movies more than once a week than among children who attend occasionally, but less than once a week."

IF the home is to offset the tendency toward unwholesome public amusements and avoid the accompanying vices, it must provide proper recreation. It must provide for the expression of the play impulse. It must provide playrooms and playgrounds. It must provide for the expression of the rhythmic urge—music, songs and dance—musical instruments, phonograph, radio, piano. It must satisfy the love of companionship—father, mother, brother, sister, friends. It must satisfy the need for variety by way of toys, pictures, books, visitors. And it must give opportunity for intellectual expression—a home library, radio—intellectual as well as social companionship.

No matter how adequate public or Church organizations may be, the fact remains that the home has the major task in determining the life of the child. The newer and more scientific knowledge of child life places the responsibility for a large portion of growth potentialities

ties, physical, emotional, and mental in children on their environment during the pre-school period.

Nothing perhaps, is a more vital need in the lives of parents than the power to vision the importance and significance of play in the growth and development of children.

THE parent's attitude in the earlier life periods is reflected and augmented in early and later adolescent and adult life. If the family members play together when children are young they will likely play together the rest of their lives. A family reunion and home comings will be an individual necessity for each member of the family. "The family that plays together stays together." The home is the place where ideals are developed; and the family the basic unit of our American institutions. There should be in the daily home program a regular time for work and for chores, a quiet period for study and, in a properly regulated home, a time for family recreation. Theodore Roosevelt had a sacred hour each day set aside for his family association and it was his habit to read to his children, and then to walk with them through the gardens of the White House, or to play with them on the lawns.

THE essentials in the organization of good home recreation are:

First, a sympathetic understanding on the part of parents of the play needs of child life. There is a wealth of interesting literature on this subject.

Second, the knowledge and skill in enough types of activity to have an interest in many and a personal leadership in one. If one does not sing, or play an instrument, or have skill in some sports, nature lore, literature or handicraft, he likely will not make an eminently successful parent, and unless some one supple-



The home, if it is to be successful, must provide for the expression of the play impulse; it must provide playgrounds and satisfy the need for companionship.



ments the deficiency, a dwarfed life may result for a child.

Third, one must provide a place to play, things to play with and some intelligent leadership in their use.

THE parents and the community must give to the child what every child needs: space, trees to climb, rivers and brooks to wade in, nature to explore, things to make. Modern invention and scientific discovery have taken from the home much of the cooperative work that had to do with feeding, clothing and housing the family. It has given to every member of the family a larger portion of leisure time—and has developed outside of the home many things which may lead to the spending of that time wastefully.

"Home ain't a place that gold can buy or get up in a minute;  
Afore its home there's got t' be a heap o' livin' in it;  
You've got t' sing an' dance for years,  
you've got t' romp an' play  
And learn t' love the things ye have by usin' 'em each day;  
You've got t' love each brick an' stone from cellar up t' dome—  
It takes a heap o' livin' in the house t' make it home."

—Gust.

The home is the oldest recreation hall. The family group, grown-ups and children, was probably the group that first learned to work and play and study together. Sheltered and fed under the same roof, loving and learning and living together, there developed within a group a feeling of comradeship, loyalty, fair play and cooperation, that resulted in the beautifying of the family life and dwelling place.

### Ownership

THIS is my house." The feeling associated with that statement can never quite be explained to a person who has not had it, and yet it is made up of a profoundly instinctive feeling. The Latter-day Saints can justly feel proud of the fact that 75% of their families own their own homes. A sense of ownership is one of the strongest elements contributing to family happiness and the development of character.

Each member of the family should feel the personal interest of ownership. This is my room—my bureau—my desk, etc. And of



course he must do something to make that interest personal. Having done it he should be privileged to feel the sacredness of it. Other members of the family should respect that feeling.

REGARDING this Brigham Young said: "Every child should be allowed to own a small chest in which to keep his little trinkets, such as little bosom pins, ribbons, doll clothes, etc. This is considered by all the family the child's chest. Now let none go into that chest and take anything from it, without the consent of the child. This is a very small matter, some may think, but begin at as small a point as this to create confidence. The child's little chest with its contents is as sacred to him as mine is to me. If this principle were strictly carried out by every man, woman and child among the Saints it would make them a blessed people indeed."

### Making Things for the Home

THE thing one plans for and works for is the thing one loves. Never is this more true than in regard to the home. To study out the needs of the house, and devotedly set about providing for those needs naturally draws tighter the threads of love and interest.

A room, dull and uninteresting, with gray walls, and drab woodwork and floor, lacks only the imagination and energy of a girl to transform it into a bower of loveliness. A rose and blue border stenciled high on the wall, a coat of creamy paint on door and window casings; a couple of bright rag rugs thrown conveniently here and

there, dainty ruffled curtains to catch the fresh breeze; furniture made new with bright colored enamel and covers for dresser and table; a good print or two on the wall, and a bed-lamp rightly placed to illumine that perfect half-hour of quiet reading before dropping to sleep—these all can be accomplished by a girl, and her happiness at home is forever intensified.

A BOY'S interest in making a fern box for Mother; a foot stool for Dad, or a cupboard for Sis will be irrevocably linked with his love for home. Merely staking up the blue larkspur in the garden increases his devotion to the place, and makes it nearer and dearer than any other spot.

Parents are constantly planning improvements and repairs about the home, and one of the greatest blessings they can put into the lives of their children is the responsibility of helping to plan and work for the beautifying of their home.

### Social Life in the Home

THE antique parlor—with its drawn blinds and furniture undisturbed, except when guests of sufficient distinction arrive—has been displaced by the heart-warming living room. We have rooms in which we sleep, work and eat—and the living room, where we spend our leisure hours in the home.

The wise parent welcomes friends of the children into the home and tries to create an atmosphere of sociability which will draw the young folks towards home rather than send them out for pleasure. Candy-making, corn-popping, games, music, all help to make of a home a social center not easily duplicated.

In considering the social life of the home, due emphasis must be placed upon the rights and privileges of each individual member of the group. There must be a certain privacy accorded everyone in the family if dignity and self-respect are to be maintained. Standards of general conduct are largely determined by standards of home, and the beauty of solitude is one which every girl and boy should know and appreciate. The days of courtship—most vital in the life of youth—should be spent largely in the home. (*To be continued*)

# PRIESTHOOD QUORUMS

All Melchizedek Priesthood material is prepared under the direction of the Council of the Twelve;  
and all Aaronic Priesthood material is prepared under the direction of the Presiding Bishopric.

## Weekly Quorum and Group Meetings

WHETHER the labor is done whole-heartedly and well, or slothfully and slovenly, depends upon the leaders.

The following suggestions for conducting weekly quorum or group meetings for the Melchizedek Priesthood are submitted by the committee:

Week of January 26

Open.

Week of February 2

1. Prayer.

2. Roll Call.

(Each member should receive credit for attendance at meetings and for service rendered during the past week.)

3. Reports of committees.

a. Special.

Call for specific reports from (1) committee appointed at a previous meeting to visit quorum members, (2) committee on social, (3) committee or individuals assigned to ward teaching, etc., etc.

b. Standing.

Receive report from one of the four standing committees; viz., Personal Welfare, Class Instruction, Church Service, Miscellaneous. Report should be in writing and signed by members of committee.

4. Assignments.

5. Consideration of Principles of Conduct.

Topic: *Baptism for the Dead.*

1. Baptism essential to Salvation.

a. Must be accepted by all.

b. Gospel is for all mankind. Those living now as well as the countless millions who have died.

Romans 14:9.

2. The Gospel preached to dead. Peter 3:18-20.

3. Baptism applied to dead.

I Cor. 15:29.

4. The mission of Elijah.

Doc. and Cov. 27:9.

5. A temple ordinance.

Doc. and Cov. 124:28-31, 36, 39.

6. What quorum members may do and should do in relation to this ordinance.

Note: This topic may be considered during several sessions with profit to all members.

Give practical instruction on how to secure Genealogical records.

How to keep records.

How to secure help in temple work, etc., etc.

Week of February 9

1. Prayer.

2. Roll Call.

(Each member should receive credit for attendance at meetings and for service rendered during the past week.)

3. Reports of committees.

a. Special.

Call for specific reports from (1) committee appointed at a previous meeting to visit quorum members, (2) committee on social, (3) committee or individuals assigned to ward teaching, etc., etc.

b. Standing.

Receive report from one of the four standing committees; viz., Personal Welfare, Class Instruction, Church Service, Miscellaneous. Report should be in writing and signed by members of committee.

4. Assignments.

5. Consideration of Principles of Conduct.

Topic: *Confirmation.*

Definition.—A Church rite supplementing baptism, which admits the person to membership and to the privileges of the Church.

1. Proper time and place for confirmation.

If surroundings are conducive to fellowship, worship, and inspiration, the ceremony of confirmation may be held at the water's edge, as soon as those baptized shall have

put on dry clothing following immersion.

It is highly appropriate, though not necessary, to sing a hymn and offer an opening prayer before proceeding with the confirmation ceremony.

Often this service can be more conveniently and inspiringly held in a chapel, or private residence.

In general practice throughout the Church the confirmation ceremony is made part of the Fast Day service.

2. The Holy Ghost.

a. Conferred at confirmation.

b. How conferred.

1. By the laying on of hands.

c. Blessings and gifts.

(John 14, 15, 16.)

d. Sins against.

Doc. and Cov. 132:27.

"The ceremony of the bestowal of the Holy Ghost is called confirmation. As baptism is the birth of water, so confirmation is the birth or baptism of the Spirit. Both are necessary to entrance into the kingdom of God, whether that is viewed in the light of the Church on earth, or the glorious dominion of the Father in heaven. Only they who are truly led by this Spirit are truly the 'sons of God.' As it is bestowed through obedience, so it may be withdrawn through disobedience. The condition of those who lose this gift after having enjoyed it is truly lamentable. The light that was in them becomes darkness, and their last state is worse than their first. Their spiritual tastes become dead or vitiated, light seems to them darkness, and that which was once their greatest delight becomes the object of their deepest aversion. They then become a prey to influence of evil; hatred and malice spring up in their hearts towards the children of light; and the culmination of their career, if persisted in, and reclamation does not come, is the shedding of innocent blood, for which there is no forgiveness.

"The possessor of the Holy Ghost is infinitely rich; those who receive it and lose it are of all men the poorest. But there are various degrees of its possession. Many who obtain it walk but measurably in its light. But there are a few who live by its whisperings, and approach by its mediumship into close communication with heavenly beings of the highest order. To them its light grows brighter every day. For them are joys, anticipations and glorious hopes that thrill no



other bosoms, sweet experiences that earthly pleasures cannot bring, and a spiritual growth towards the stature of Christ Jesus that eternity only will fully unfold to general view."—Elder Chas. W. Penrose, *Millennial Star*, Jan. 3, 1881.

### Week of February 16

1. Prayer.
  2. Roll Call.  
(Each member should receive credit for attendance at meetings and for service rendered during the past week.)
  3. Reports of committees.
    - a. Special.  
Call for specific reports from (1) committee appointed at a previous meeting to visit quorum members, (2) committee on social, (3) committee or individuals assigned to ward teaching, etc., etc.
    - b. Standing.  
Receive report from one of the four standing committees; viz., Personal Welfare, Class Instruction, Church Service, Miscellaneous. Report should be in writing and signed by members of committee.
  4. Assignments.
  5. Consideration of Principles of Conduct.
- Topic: *The Priesthood*.  
(Read Doc. and Cov. 84:6-44; also 107.)
1. What it is.
    - a. A commission to officiate in things pertaining to God.
    - b. A comparison.
      1. Dignity and power of an ambassador from one country to another.

### 2. Dignity and power of an ambassador of Christ.

"An ambassador is one 'who is authorized to represent or act for another in the fullest manner possible; especially a minister of the highest rank sent by one sovereign to another, as the personal representative of the appointing power, and intrusted with the management of public matters between the two sovereigns.'"

"If one of your number were chosen to represent our government at a foreign court, what an honor you would feel had been conferred upon him! And not only the man would be honored, but the quorum, the town, the state.

"It may be that such an honor may someday come to some of you; let us hope it will, and that when it comes, it will be merited.

"In the meanwhile, however, let us realize that right now men who hold the holy Priesthood are ambassadors of the Most High God. If we rightly feel the honor that comes from an appointment from man, how much more should we appreciate an appointment from God! Elders are divinely commissioned, and are the representatives of God, as they officiate for man, in the offices whereunto they are called."

"What is Priesthood? It is nothing more nor less than the power of God delegated to man, by which man can act in the earth for the salvation of the human family in the name of the Father and the Son and the Holy Ghost, and act legitimately."—Joseph F. Smith, *Seventy-fifth Semi-Annual Conference Pamphlet*, p. 5.

*History of the Church*, Vol. 3, pp. 385, 386, 388.

Men who hold the Priesthood should be the very choicest men on earth, and no man having had bestowed upon him this power should ever be guilty of an unrighteous act.

### Week of February 25

Open.

## Weekly Aaronic Priesthood Meeting

ATTENTION of the stake presidencies and ward bishoprics is called to the fact that arrangements have now been made whereby the weekly ward meetings of the Aaronic Priesthood in all the wards throughout the Church may be held either (a) as at present, on Tuesday evenings in conjunction with the M. I. A., or (b) on Sunday mornings in conjunction with Sunday School, or (c) at 11:30 a. m. Sunday immediately after the Sunday School class exercises.

If the meetings are held on Tuesday evenings, then the Priesthood quorums or classes should occupy about 45 minutes for class work as already outlined. If it is decided to change to Sunday morning jointly with Sunday School, then the plan is that, after the general assembly, and upon separating for class work, the Aaronic Priesthood quorums shall carry on their quorum or class meeting under the direction of members of the bishopric and the supervisors. This would include

about 15 minutes for the activity period as already outlined, and the remainder of the class period for lesson work, with the Sunday School lessons for material. It is intended that the deacons' and teachers' quorums, at least, shall meet separately from the girls. If this plan is followed, we would urge that the Priesthood lesson books for 1930 be used as an outside reading course.

IF there are not sufficient class rooms for the Aaronic Priesthood quorums to meet separately from the girls, or for any other desirable reason, then the meetings can be held at 11:30 a. m., immediately after the Sunday School class period. Under this plan, the Priesthood members would remain in the class rooms and organize as quorums and proceed with the activity period and with a brief lesson period, summarizing the lessons contained in the Priesthood lesson books for each grade of the Priesthood. In this case it would be very helpful for the securing of effective ward teaching if the bishopric could call all the Priesthood members together with the acting ward teachers, sometime during this period, and consider for a few minutes each week ways and means to promote more thorough teaching in the homes of the Saints. The length of this meeting would be from about 11:30 a. m. to 12:15 p. m.

In each stake the determination as to the best time for these weekly meetings is to be made by the stake presidency, high council and ward bishoprics, keeping in mind as prime considerations, always, the magnifying of the Priesthood, securing the largest possible regular attendance the year round, and the finest training and activity of the Priesthood, as also the most effective ward teaching.

THE suggested order of business for the quorum or class meetings to be followed by each quorum presidency, with the direction and counsel of the members of the bishopric and the supervisors is as follows:

- (a) Activity Period (15 minutes, more or less).  
Prayer.  
Roll Call (audible).

Consider ways and means of getting attendance of absent members.

Reports on assignments of duties performed.  
Assignments of duties for ensuing week.

Social and fraternal activities.  
Any instructions by member of bishopric.

- (b) Lesson Period (25 to 30 minutes).

Under direction of supervisor.

\* \* \*

## Aaronic Priesthood Standards

THE Presiding Bishopric are very desirous that the following standards be fully met, as far as possible, in all stakes and wards:

(1) *Ordinations.* Advancement—based on their diligence, boys to be ordained to and in the Priesthood, as follows:

Deacons—12 years (3 year course).

Teachers—15 years (2 year course).

Priests—17 years (3 year course).

Candidates to be individually prepared, under direction of ward supervisors, for at least six months before advancement. Boys to be ordained, if prepared, as near their birthdays as possible.

(2) *Meeting.* Ward Priesthood meetings weekly throughout year, if possible. Lesson outlines for each year to be completed by December 31st, ready to begin following year's outlines.

(3) *Stake Supervision.* Committee of High Council with other assistants. Organize somewhat as a stake auxiliary board. Visit all quorums in wards regularly. Make weekly visits, if possible. See that these standards are met. Get monthly reports from all wards. Occasional stake gatherings. Prepare summary of ward reports for stake presidency and Presiding Bishopric.

(4) *Ward Supervision.* Bishopric, assisted by Committee of Supervisors—qualified men, with one as chairman. They act also as class supervisors. Each member of the bishopric has general charge of one grade of the Priesthood—the bishop as president of the priests' quorum and each of the counselors in charge of another grade.

(5) *Supervisors' Duties.* Act individually as class supervisors in quorums. Hold weekly committee meetings as a board, preferably after Priesthood meeting. Follow up (a) attendance of members; (b) weekly assignments of duties

to all members in rotation; (c) prepare monthly reports to stake committee; (d) prepare young men for ordination and advancement; (e) direct social and fraternal activities; and (f) consider general welfare of quorums. Best fitted men in ward to be selected as supervisors. They should be largely relieved of other responsibilities.

(6) *Quorum Meetings—Class Work.* Each quorum or class to meet separately. Arrange definite order of business. Presidency of quorum in charge (aided by member of bishopric.) Only one roll of all members.

Prayer, roll call, consider ways and means of getting attendance of absent members, report on previous assignments, assignments for ensuing week, social and fraternal activities, brief talk by member of bishopric or supervisor.

(7) *Assignments of Duty.* Every member of each quorum or class should have assignments in rotation, preferably each week. (See List of Assignments, Roll Book.) Assignments made to be noted in Roll Book at the time; if performed, mark (1) through letter indicating assignment at meeting following that in which assignment was made; if unfulfilled, mark (0). Supervisor's business to see that all assignments are performed. Short weekly meetings of supervisors, as indicated under (5), to check up on assignments, etc.

(8) *Fraternal Matters.* Quorums to visit and assist members in sickness or distress. Welcome new members. Farewell to members leaving ward. Letters to absent members.

(9) *Social Gatherings, Outings.* Gatherings that will promote sociability and refinement. At suitable times, every month or two. Let presidency and members suggest and carry out plans and fix rules, with advice of supervisors and bishopric.

(10) *Union Meetings—*

*Monthly Reports.* Monthly union meeting of (bishoprics), ward supervisors, and presidencies and secretaries of quorums, under direction of stake committee, are very advantageous. However, at least systematic weekly visits, if possible, by stake committee members and the securing of monthly reports from all wards should be carried out.

## Aaronic Priesthood Lesson Books

Lesson books are now being printed and will be available by January 1, 1930, for the various grades of the Aaronic Priesthood. Separate books will be provided for the deacons, teachers and priests. These books will cost 10 cents each, postpaid. Money should accompany order. They are obtainable at the Presiding Bishop's Office. It is very greatly desired that every member of the Aaronic Priesthood throughout the Church should have a copy for the grade to which he belongs and read the lessons systematically. The co-operation of all those who have direction of the Aaronic Priesthood is desired in this matter.

## Aaronic Priesthood Roll Books

There are two Roll and Record Books, one for the Priests' quorums and one used by the Teachers and Deacons. These may be secured from the Deseret Book Company at a cost of 75c each.

SYLVESTER Q. CANNON,  
DAVID A. SMITH,  
JOHN WELLS,

*Presiding Bishopric.*

\* \* \*

"But dost thou know what I would tell thee? In the primitive church the chalice were of wood, and the prelates of gold; in these days the church hath chalices of gold and prelates of wood."

—*Savonarola.*

\* \* \*

"The only sacrifice which Jesus asked of his people was the same sacrifice which the farmer makes when he throws his seed into the soil."—*Babson.*



# The March of Progress Continues

What a wonderful thing it would be to have the "Era"—our splendid faith-promoting missionary magazine—in every Latter-day Saint home by April 6, 1930, the Hundredth Anniversary of our Church.

THE very splendid pace that has been set and maintained by our Stake and Ward Officers throughout the Church gives us happy assurance that our objective will be reached—that the new *Era* will be in every Latter-day Saint home by April 6, 1930, the Hundredth Anniversary of our Church.

## Teton Stake Reports The *Era* in Every Home

THE *Era* in Every Home' has been realized to the best of our belief and knowledge. Many non-members in Teton are also receiving the *Era*," reports William Strong.

Mt. Glen Ward of Union Stake, Littlefield Ward of Moapa Stake, and Luna Ward of St. Johns Stake report the *Era* in every home.

"Ensign Stake over their count. We are not yet at the top of the list in percentage, either of quota or number of families, but we do call your attention to the fact that Ensign Stake is second in total number of subscriptions for the entire Church. Ogden Stake is just 92 subscriptions ahead of us, and we hope to overcome this in the very near future."

## The *Era* Well Received

THE Box Elder News comments: "We have had the privilege of reviewing an advance copy of this magazine and are sufficiently well acquainted with its points of merit that we unhesitatingly recommend it to all and say to its management we most heartily congratulate you and wish you unbounded success."

President Franklin S. Harris of the Brigham Young University writes: "I have just had the pleasure of reading rather carefully the November number of the *Improvement Era* and looking over its new make-up. I must congratulate you on the whole thing. The paper, the print, and other mechanical features are very pleasing, and it is evident that the magazine is going to be full of interest and

### Leaders to December 12

Stake	% Of Quota
Teton	250
Union	244
Moapa	239
Fremont	207
Taylor	200
Parowan	180
Cassia	150
Garfield	150
Gunnison	150
Hyrum	147
Alberta	146
Maricopa	144
Snowflake	142
Ogden	139
Yellowstone	139
Logan	137
Curlew	136
San Juan	134
Franklin	134
Pocatello	134
Shelley	131
Lethbridge	130
Montpelier	130
Raft River	128
Ogden	123
St. Johns	122
Palmira	122
Sevier	121
North Weber	120
Wasatch	120
Benson	120
Alpine	120
South Davis	120
Big Horn	119
Lyman	118
East Jordan	118
San Francisco	118
Juab	116
Cache	116
Oquirrh	116
Panguitch	112
Roosevelt	112
Malad	112
Minidoka	112
Morgan	112
Woodruff	112
Bear Lake	111
Kolob	111
St. Joseph	110
South Sevier	110
Twin Falls	109
North Davis	109
Lehi	109
Pioneer	109
St. George	109
Juarez	108
Bannock	108
Portneuf	108
Lost River	108
Emery	108
North Sanpete	108
Box Elder	107
Idaho Falls	106
Idaho	106
Rigby	106
Los Angeles	106
Kanab	105
Timpanogos	105
Utah	104
Star Valley	103
Millard	103
Ensign	103
Summit	102
Burley	100
Tooele	100

information. I cannot see how any family in the Church can afford to be without this magazine, and I am glad to know that such a large edition of the first number was printed. I think this is the high-water mark in journalism in the Church up to date. I congratulate all who had anything to do with this number."

FROM Victor L. Lindblad, Assistant Executive of the Boy Scouts of America, comes the following: "Permit me to congratulate you upon the first issue of the new improved *Era*. This marks a milestone in the development of Church publications. I have read with tremendous interest the articles in the paper and I was particularly impressed with "The World Scout Jamboree" by Kirkham, Dr. John A. Widtsoe's "Europe in the Melting Pot," and the article entitled "Tribute to our Pioneer Martyrs." The size of the magazine is just what it ought to be, and the entire make-up commands immediate attention."

Chairman Fred Schwendiman, of Fremont Stake, says: "The first issue of the new *Improvement Era* is at hand, and has been read with a great deal of interest and a heartfelt appreciation for every article in it. This number is worth many times the entire subscription price for the whole year. Fremont Stake is still busy getting more subscriptions, not so much for the honor of being so near the top, but for the blessings and increased happiness that will be found in every home where the *Era* is read."

S. NORMAN LEE, President of Box Elder Stake writes: "I received number 1 of the new *Improvement Era* and thought I would write you in some detail my impressions and opinion. The more I have gone into it, however, the more inadequate I feel. So I will just say that if you maintain the magazine on the high standard of this number, you will have to go some. I have read almost everything in it and am delighted and enthusiastic."

From Edwin A. Smith, Managing Editor of the "Idaho Farmer," comes the following: "I am deeply interested in 'A Tribute to our Pioneer Martyrs' on page 17 of the November issue of *The Improvement Era*."



# MUTUAL WORK



## General Superintendency

**Y. M. M. I. A.**

GEORGE ALBERT SMITH,  
RICHARD R. LYMAN,  
MELVIN J. BALLARD,  
*Executive Secretary:*  
OSCAR A. KIRKHAM,

## Executive Department

**Gen'l Offices Y. M. M. I. A.**

47 EAST SOUTH TEMPLE STREET

**Gen'l Offices Y. L. M. I. A.**

33 BISHOP'S BUILDING

SALT LAKE CITY, UTAH

## General Presidency

**Y. L. M. I. A.**

RUTH MAY FOX,  
LUCY GRANT CANNON,  
CLARISSA A. BEESLEY.  
*Secretary:*  
ELSIE HOGAN

## Greetings

AS another New Year dawns it is fitting that we who are engaged in the noble cause of Mutual Improvement should lift our hearts in praise and gratitude to the Lord who has given us the privilege of being identified with this great movement. We thank him for the earnest work, happy play, high spiritual ideals which are embodied in this organization.

The General Superintendency and Presidency express again at this time their pleasure in being associated with the splendid men and women who are carrying forward the work in wards and stakes. These officers have proven their worth by their sincerity of purpose, their faithfulness to duty, their eager desire to promote the welfare of youth. May joy come to them in large measure for their untiring devotion.

THE year now beginning is the centennial year of the Church. Every officer, every young man and woman, every boy and girl, must rejoice in the thought of what the Lord has accomplished in the century. On that April day one hundred years ago, only six members comprised the Church organization; today it has grown to such proportions that it is known and known favorably, in many parts of the world. Thousands upon thousands have heard the message of truth and have had their lives made glad thereby. Those who began this work laid foundations strong and true on which we may build. They have left us a heritage of which we may justly be proud.

It is for us now at the commencement of the second century to do our work as well. We are

laying now the foundation for those who shall come after. The fundamental doctrines of the Church for which the founders struggled and died are our doctrines; they must form the background for all our teachings and all our activities. The standards for which the Church has always stood—of prayer, of cleanliness of life, of abstinence from things injurious to the body, of honesty, of brotherly kindness—are our standards. The necessity of the times calls for men and women who will live according to these standards; it calls for youth—strong, clean youth—to stand for the right and defend the faith.

IF those early members of the Church were valiant in establishing these principles, so must we be valiant in maintaining them; if they made sacrifices that "Mormonism" might find a place in the earth, so must we make sacrifices, if need be, to hold that place and carry on to greater heights.

And as their joy was great so will ours be; peace and satisfaction will be our reward and high hope as we look forward to the marvelous things which the new century promises.

May the coming year bring success and happiness to all our workers!

## Monthly Administration Meeting

ALL ward officers should read again carefully the note in the December *Era* for plan of holding the monthly administration meeting to take care of both the class

studies and the special recreational activities. Those who have the plan working are delighted with the division of responsibility to counselors. Stake officers will adjust the plan for Union meetings so as to meet the needs of both groups.

## The Project—Home Recreation

THE project for the combined group of community activity committee and department activity leaders is Home Recreation. As material for the basis of study for this project, we are beginning in this issue of the *Era*, a series of articles on Recreation in the Home. These will be not only educational in a general way but will provide practical help for all committees and for parents and children in all the homes of the Church.

## Fast Sunday Evening Program

THE splendid outlines which are being published to guide the programs for the Sunday evening joint meetings are prepared by an advisory committee of the General Board especially appointed by the executives. The committee is a general one only, and it is not expected that it shall be paralleled in stake or ward organization. As announced, ward executives will direct these meetings, and it is suggested that so far as possible the programs planned by the general Advisory committee be carried out.



## The Reading Course

### The Doctrine and Covenants

THIS book contains the revelations of God the Father to Joseph Smith and other prophets in this dispensation. It tells about the restoration of the great plan of salvation for the human race and like the sacred books of the Holy Bible and the Book of Mormon, it makes God and immortality subjects of faith. \* \* \* The book opens by telling of a mighty work that is about to be ushered into the world—the restoration of the Gospel, with the holy Priesthood as it existed in the days of the prophets of Israel and at the time of Christ. \* \* \* It adapts itself to the daily life of man and explains ethical principles that every follower of Christ must obey.”—Levi Edgar Young.

IT is sincerely hoped that every officer and leader in the M. I. A. and many of the members will read this book, one of the standard works of the Church, before the end of the season. They will find great joy and satisfaction in so doing and their faith in the Gospel will be increased. If any have not yet commenced the book, we urge them to begin at once.

April is the month in which the report on the Reading Course is called for. At least 10% of the association must have read the Doctrine and Covenants and 20% of each department must have read its department book in order to report “yes” under this item. Officers should check now, as failure in any one department will prevent the entire association from reporting.

### Contest Dance

THE time is approaching when the contest dance should be getting into full swing. The Gleaners and M Men are more directly concerned with this activity than is any other group. If you would like a little change in the optional program it might be an excellent idea to have in the class several Hand Book Supplements, and practice a few of the difficult steps in the Gold and Green Caprice. It would not be necessary to have the floor cleared for dancing, but have one or two girls at a time stand in front of the class and work out a demonstration of a particular step. In this way they could gradually become familiar with all the steps, and when the contests begin, they would already be partially prepared to enter. (See “Dancing” January Era, page 226.)

## ADVISORY COMMITTEE

George H. Brimhall and Emma Goddard, Chairmen  
N. G. Morgan Junius F. Wells Hyrum G. Smith  
Hugh J. Cannon J. Reuben Clark

## Program for Sunday Evening Joint Meeting for March 2, 1930

**General Theme: President Joseph F. Smith**

### HIS CHARACTER

“It was John Locke, the great characteristic English philosopher, who, at the age of thirty, wrote:

“I no sooner perceived myself in the world, but I found myself in a storm which has lasted hitherto.”

“To Joseph F. Smith, who is among the greatest and most unique and notable individuals of that particular people, the Latter-day Saints, this sentence of Locke’s is especially applicable. Only his life was enveloped in storm before he could perceive.”—Edward H. Anderson.

JOSEPH F. SMITH was born November 13, 1838, at Far West, Missouri, while his father was a prisoner with the Prophet Joseph and others in the hands of the mob militia that had decreed their death. He was but a few days old when a mob ransacked his mother’s house and brutally smothered the babe until life was almost despaired of when he was found. From that time until his closing years he passed through trial, tribulation, hardship and untold and unjustifiable abuse. Yet he died beloved by the Saints and respected by enemies because of his honesty, integrity and love of justice and right.

### I. OUTSTANDING CHARACTERISTICS:

#### 1. Love and Affection for Children.

His love and affection for little children was unsurpassed. Not only were his tender feelings drawn out towards his own, but to all little ones. His own children learned to love him for his tenderness and sympathy for them. He was a champion of the rights of all children and resented the injustices frequently meted out to them by their elders.

Once while attending meeting in

a crowded house in which all the seats apparently were taken, he saw a strong able-bodied man come to and, seeing a child sitting on a chair, rudely moved him and took the seat. President Smith, who was indignant, called the boy to him and shared his seat with him on the stand.

While traveling on the train to fill an appointment he saw a young mother struggling with her small children who had become tired after the long day’s ride. The mother had more than she could do to look after the wants of her children. President Smith endeavored to entertain them and finally took the crying babe from the mother’s arms and singing gently rocked it to sleep as he was accustomed to do with his own.

President Charles W. Nibley says of him:

“His love for little children was unbounded. During the trip we took last year (1917) down through the southern settlements to St. George and return, when the troops of little children were paraded before him, it was beautiful to see how he adored these little ones. It was my duty to try and get the company started, to make time to the next settlement where the crowds would be waiting for us, but it was a difficult task to pull him away from the little children. He wanted to shake hands with and talk to every one of them. \* \* \*

I have visited at his home when one of his children was down sick. I have seen him come home from his work at night tired, as he naturally would be, and yet he would walk the floor for hours with that little one in his arms, petting it and loving it, encouraging it in every way with such tenderness and such a soul of pity and love as not one mother in a thousand would show.”

#### 2. Sympathy for the Unfortunate.

His tenderness and mercy for those who were in distress was ever manifest. This trait he inherited from his father, one of the most tender and sympathetic of men. In fact Joseph F. Smith combined in his nature the rugged strength and fire of the Prophet Joseph and the

tender mercy of his own father. He was always ready to plead the cause of the unfortunate; but would not tolerate sin or unrighteousness.

Sister Emma Goddard writes of him:

"Many years ago a woman was seen by him as she was rushing along the street. He stopped his carriage and asked why she was hurrying so. She exclaimed, 'I have a great many places to go to finish my work for the M. I. A. social and I am so fatigued.' He asked her to get in the carriage and he got out saying he would walk to his destination, and told the driver to take the sister wherever she desired to go."

### 3. Love of Justice and Truth.

In all his dealings with his fellows he was just and demanded the same of others. When speaking to his family a few days before his death, he said:

"I have always had to watch my 'p's' and 'q's', so to say, for fear I would do something that would diminish my standing and involve my honor and my word. If there is anything on earth I have tried to do as much as anything else, it is to keep my word, my promise, my integrity to do what it was my duty to do."

### 4. The Spirit of Forgiveness.

Since the days of the Prophet Joseph Smith no official member of the Church has been more maliciously and wickedly abused and lied about than President Joseph F. Smith. Each day for years one of the newspapers of Salt Lake City was filled with malicious falsehoods and President Joseph F. Smith was pictured before the people as a monster in human form. Other papers throughout this land and in other nations also took up the hue and cry, for the Church was then passing through a storm of opposition and hatred stirred up by ambitious and wicked men. Yet during all this tirade of abuse no word of retaliation or attempt to answer the false accusations came from the lips of President Smith. He restrained his sons and told them to be patient for the Lord was just and truth would triumph. His only answer to these falsehoods was:

"I feel in my heart to forgive all men in the broad sense that God requires of me to forgive all men, and I desire to love my neighbor as myself; and to this extent I bear no malice towards any of the children of my Father. But there are enemies of the work of the Lord, as there were enemies to the Son of God. There are those who speak only evil of the Latter-day Saints. There are those—and they

abound largely in our midst—who will shut their eyes to every virtue and to every good thing connected with this Latter-day work, and will put out floods of falsehood and misrepresentation against the people of God. I forgive them for this. I leave them in the hands of a just Judge. Let him deal with them as seemeth him good, but they are not and cannot become my bosom companions. I cannot condescend to that. While I would not harm a hair of their head, while I would not throw a straw in their path to hinder them from turning from the error of their way to the light of truth; I would as soon think of taking a centipede or a scorpion, or any poisonous reptile and putting it into my bosom, as I would think of becoming a companion or an associate of such men."

### 5. Courage.

The courage of Joseph F. Smith was put to the test on many occasions, but perhaps the most severe test was given him while yet a youth returning from the Hawaiian Islands. The incident is related in *Gospel Doctrine*, pages 672-4.

### 6. Faith in and Loyalty to the Prophet Joseph Smith.

Perhaps no man ever manifested greater faith in the mission of Joseph Smith, the Prophet, than did his nephew, Joseph F. Smith. This was one of his frequent themes. He loved all men who loved and were loyal to Joseph Smith. See *Gospel Doctrine*, pages 604-634.

### 7. Faith in the Mission of Jesus Christ.

It is quite generally conceded throughout the Church that since the Prophet Joseph Smith no man has surpassed Joseph F. Smith in the clear and comprehensive understanding of the Gospel of Jesus Christ. His discourses on Gospel principles and the mission of our Lord are clear and simple, yet in the depth of knowledge and of meaning they are most profound. His chief theme, and the thought which permeated every fiber of his being, was, "I know that my Redeemer liveth." This thread ran through and connected all his discourses. His faith in Jesus Christ and his atonement by which we are redeemed from death was stamped upon his very soul. Often he has expressed the thought that the Father had revealed to him through the Holy Spirit this fundamental truth, which he could not and would not deny; also that Joseph Smith was divinely called as a prophet to establish the Church of the Most High.

"I believe with all my soul in God the Father and our Lord and Savior, Jesus Christ. I believe with all my might, mind and strength in the Savior of the world, and in the principle of redemption from death and sin. I believe in the divine mission of Joseph Smith. \* \* \* I believe that the Lord has revealed to the children of men all that they know. I do not believe that any man has discovered any principle of science, or art, in mechanism, or mathematics, or anything else, that God did not know before man did. Man is indebted to the Source of intelligence and truth, for the knowledge that he possesses; and all who will yield obedience to the prompting of the spirit, which leads to virtue, to honor, to the love of God and man, and to the love of truth and that which is ennobling and enlarging to the soul, will get a cleaner, a more expansive, and a more direct and conclusive knowledge of God's truth than anyone else can obtain." *Gospel Doctrine*, page 7.

"President Joseph F. Smith"

"A man whom we could not but know  
As brother, father, friend;  
A rock of strength, a fire aglow;  
A power to make and mend.

"A soul that ran but did not flee,  
Commanded, yet obeyed,  
Bowed not to wrong, yet on his knee  
For erring ones he prayed.

"A guide that never once forgot  
The way to faith and cheer,  
He nobly wore without a spot  
The mantle of a seer."  
—George H. Brimhall.

## II. HIS CONTRIBUTIONS.

### (a) Some of his sayings:

1. I dare not tamper with strong drink. I am not brave enough for that.
- "The above words were uttered in the old Utah Stake Tabernacle by Joseph F. Smith at one of the stake conferences. They thrilled me, and his attitude seemed the very personification of courage and strength when he spoke them. I thought at the time that if that man fears strong drink the average man is a fool to tamper with it."—George H. Brimhall.
2. Do your best and you can leave the rest to the Lord.
3. I believe in asking the Lord for what we want and then willingly leaving the granting of our requests to him.
4. Let no officer in this Church suppose that he is exempt from the laws governing the humblest member.
5. Woman is the complement of man.
6. The doctrine of predestination is a damnable one.
7. Whosoever thinks to escape the consequences of his sins by believing in annihilation will find himself sadly mistaken.
8. There is no science, no philosophy, that can supersede God's truth.
9. The greatest achievement mankind can make in this world is to familiarize themselves with divine truth, so thoroughly, so perfectly, that the example or conduct of no creature living in the world can ever turn them away from the knowledge that they have obtained.
10. I know of but One in all the world



who can be taken as the first and only perfect standard for us to follow, and he is the only Begotten Son of God.

11. I submit, as a proposition that cannot be controverted, that no man can be exalted in the presence of God and attain to a fulness of glory and happiness in his kingdom and presence, save and except he will obey the plan that God has devised and revealed.

12. One thing about this so-called philosophy of religion that is very undesirable lies in the fact that as soon as we convert our religion into a system of philosophy, none but philosophers can understand, appreciate, or enjoy it. God, in his revelation to man, has made his word so simple that the humblest of men, without special training, may enjoy great faith, comprehend the teachings of the Gospel, and enjoy undisturbed their religious convictions. For that reason we are adverse to the discussion of certain philosophical theories in our religious instructions.

13. My standing in the Church is worth to me more than this life—ten thousand times. For in this I have life everlasting. In this I have the glorious promise of the association of my loved ones throughout eternity.

14. No man who claims to be a member of the Church in good standing, can rise above or become independent of this authority that the Lord has established in his Church.

15. When a little child bows down in its perfect simplicity and asks the Father for a blessing, the Father hears the voice, and will answer in blessings upon his head, because the child is innocent and asks in full trust and confidence.

(b) His discourses: Selected extracts of which make up a volume of 685 pages, under title of *Gospel Doctrines*.

(c) His example: He was a peerless example of domestic leadership.

Elder James E. Talmage said of him: "He was a man of strong convictions, but always tolerant of another's honest opinion or belief. In giving counsel and encouragement he was effective through his mildness, for he was not only a gentleman, but a gentle man; yet in denouncing sin he was a very lion in force and determination. President Smith was a great man, not simply a big one. The Gospel he professed and preached was the essence of his life and being. I cannot conceive of him now, in the realm of spirits, as otherwise than busy in service. I know he still lives, and works, and teaches both by word and example; and the dominant hope of my heart \* \* \* is that I may meet him again and be permitted to labor under his presidency in the world beyond the grave.

## FINANCE and PUBLICATIONS

### COMMITTEE

Geo. Q. Morris and Rachel Grant Taylor, Chairmen; Hugh J. Cannon, J. D. Giles, S. A. Stevens, L. W. Smith, E. H. Higgs, E. T. Brandley

## A Plan for Placing the *Era* in Every Home by April 6, 1930

THE time has come in our *Era* Campaign for subscriptions for quiet, systematic work.

### Keep A Record

Each ward officer should have a complete alphabetic card index of every family in the ward that does not take the *Era*. The names and addresses that can be obtained readily from the ward record can be checked against an up-to-date subscription list of the ward, which will be furnished each month by the stake chairman. The families that do not take the *Era* can then be invited to do so. Where families are inaccessible for visits, they should be reached by correspondence.

### The Union Meeting

The committees of Finance and Publication, under the leadership of the Stake Chairman, form a separate department in the M. I. A. They should have a separate class in the Union Meetings of each Stake. These meetings present an excellent opportunity for the discussion of problems and the formation of plans. It is desired to have these committees work as a definite department of the M. I. A.

### Real Work Ahead

It is presumed with the reaching of the  $7\frac{1}{2}\%$  quota that all the easy subscriptions have been obtained—that the more active families of the Church have subscribed. The aspect that presents itself now is one of real missionary labor. And it should be borne in mind that when this missionary faith-promoting magazine finds its way, month after month, into the home, that home will become more active, send more missionaries, pay

more tithing, and build more churches. We can do no greater or more distinctive missionary service in commemoration of the Hundredth Anniversary of our Church than by putting the *Era* in every Latter-day Saint Home by April 6, 1930.

The real spirit of the Campaign is expressed by Sister Velma Mel-drum of the Alberta Stake: "I am very enthusiastic about this work, for I truly know the great value of this splendid magazine. I felt its influence and power for good in my recent missionary experiences in the Northern States Mission and I know that it will be just as valuable and is needed as a missionary organ in every home in this Church. I am so glad that the Church as a whole has this aim in view. It will be a great means of strengthening the faith and testimonies of all concerned. We have encountered some difficulties here and actually find it as hard to place the magazine in the homes of some of our people as it is to distribute some Books of Mormon. Success then will be a real accomplishment and something worth working for. \* \* \* We are determined to go forward until we accomplish the big aim and are desirous of co-operating in every way possible."

The *Era* should be sold to the people by virtue of its merit alone and never from any sense of duty. The work from now on should not assume the proportion or aspect of a campaign, but should be carried on quietly, systematically, and effectively, in a true missionary spirit, for without question it is a missionary work. The *Era* will be full of faith-promoting material which should do much to counter-balance the flood of skeptical ideas which sweep over the country in magazine form from month to month.

## Community Activity Department

E. E. Erickson, Emily C. Adams, Chairmen; H. C. Iverson, J. H. Taylor, W. O. Robinson, D. Wood, J. F. Smith, J. S. Cornwall, Charlotte Stewart, E. T. Brandley, K. C. Jensen, E. T. Beesley, E. S. Anderson

### Reading Course

For the month of January, read "The Spirit of the Home" by Elsie C. Carroll, *Young Woman's Journal*, Sept., 1929, page 638.

### Project

The project "An evening of one-act plays in every ward, the three best to tour the stake," has been carried out with amazing and gratifying thoroughness, according to reports. The General Committee would appreciate information from each stake as to which plays were used in the wards, and which

ones were presented to the entire stake. Mail lists to 33 Bishop's Building, Salt Lake City, Utah.

### The Tuesday Evening Study Period

Many of the wards are just now getting into the routine of a Tuesday evening study period for the Community Activity Committee. The first parts of the course of study have not been given consideration in all associations, and for that reason a brief review is suggested for January, and here outlined for the benefit of ward committees.

## Course of Study

### LEISURE-TIME GUIDANCE

#### I. Objectives and Leadership

(For January 7)

Text: M. I. A. Handbook, chapters 2 and 4; also Handbook Supplement.

1. In what year and under whose direction was the Y. M. M. I. A. organized? The Y. L. M. I. A.? Read the assignment of Brigham Young to both associations.

2. What is the dual purpose of the M. I. A.?

3. Name some aims which might be accomplished more completely through activity than through study alone?

4. Name and discuss objectives in the leisure-time program of the Church. (Handbook, pp. 19-21.)

#### Drama

(For January 14)

1. The immediate objectives in the study of drama in the M. I. A. are:
  - a. To develop ability in self-expression.
  - b. To increase appreciation for the best in dramatic art and literature.

- c. To develop sympathy for types and characters through understanding and acting their parts.
- d. To develop a deeper and broader philosophy of life.
2. Discuss the situation in drama in your community along the following lines: Dramatic director; facilities for presentation; responsive audience.
3. Do you use the try-out method in casting a play, or are the various roles merely handed out? Discuss the relative merits of the two methods.
4. What are your prospects for extensive participation in the contest play this year? What effect will the Community Activity Project have upon participation in contest drama, in your opinion?
5. Have one member of the class briefly review the material on pages 691-92 of *Young Woman's Journal* for Oct., 1929.
6. If you used "Soul Mates" or "Conversion" for project purposes, go into a brief discussion as outlined in *October Journal*, page 693. If not, analyze one of the plays you did present in a similar way.

### Motion Pictures

(For January 21)

The study of conditions existing in connection with the motion picture problem is of vital importance in the recreational life of the present day. If you have a motion picture machine in your ward, your problem is slightly different than others, but whether or not you have ward movies, you have the problem, and a certain responsibility devolves upon you in solving it.

Many wards have accomplished something in the way of community service through cooperating with commercial picture-show managers, and arranging to select the picture for one evening a week, advertise it, and share in the proceeds.

### QUESTIONS

1. What, in your opinion, makes a good movie; a bad one?
2. How can people be educated to like good movies as well as other good things?
3. What do you think of the recently published survey which states that about 90% of the children approached on this matter, said they preferred movies to books?
4. Are you doing anything toward getting better pictures for your community?
5. Do you have good order or bad at your moving picture shows?
6. Discuss pictures shown in your town during the last month. Would they have a tendency to bring out the best or the worst in the young people who viewed them?

(For approved lists of pictures see *Improvement Era* for Nov., 1929, pages 78-9.)

### Dancing

(For January 28)

Read Community Activity Department in the *Era*, Dec., 1929.

1. Of what standard do you consider the dancing in your community?
2. Has the contest dance had any effect toward improving the style of the waltz and fox-trot?
3. It is suggested that for every couple in the ward knowing and dancing the fox-trot from the Gold and Green Caprice, credit be taken in the Mass Participation contest. The same would hold with the



waltz. It is not supposed that all dancers in every ward will be familiar with the entire contest dance, but if the fundamental steps are mastered by many, and the

dance learned by a few, the purpose of the contest is achieved.

4. Practice steps of Gold and Green Caprice. (See Handbook supplement for description.)

## Star Valley Stake M. I. A. Mass Participation

STAR Valley stake is entering the Mass Participation contest in earnest. The following regulations have been printed in a neat form and sent to all wards. It will be noted that they have enlarged upon the general plan, (which is to give one point credit for each individual who participates once) by giving points for first appearances.

### LIST OF EVENTS AND POSSIBLE SCORE

Event	1st Appr.	2nd Appr.
<b>MUSIC</b>		
Solo, Vocal	10	5
Solo, Instrumental	10	5
Duet, Vocal	15	8
Duet, Instrumental	15	8
Trio, Vocal	20	12
Trio, Instrumental	20	12
Quartette, Vocal	25	15
Quartette, Instrumental	25	15
Quartette, Double Mixed, Vocal	40	20
Chorus, Vocal	15	25
Chorus or Band	50	25
Opera (No score for matinee)	150	100
Community Singing (At least three songs from M. I. A. Song folder to be sung consecutively) Every practice	10	

### DRAMA

Three One Act Plays (If those recommended by General Board are not used any other must be approved by stake committee. No score for matinee. Each play scores)	50	30
One Three Act Play (If "Success" is not presented, any other must be approved by stake committee. No score for matinee)	150	100

### DANCES

Harvest Ball	50
Christmas Cheer Week	50
Gold and Green Ball	75
Valentine Ball	50
Sociability Mixers to be used during dances or parties. Every time used in M. I. A. community work	10

### PUBLIC SPEAKING

Public Speaking	15	10
Retold Stories	15	10
Debates (No comic)	50	
Readings (score once for each individual)	10	5

Event	1st Appr.	2nd Appr.
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### ATTENDANCE AT MEETINGS

Ward M. I. A. Officers weekly meetings (Each officers score)	1
Ward administrative monthly meeting (Each person score)	1
Stake Priesthood monthly meetings (Each officer score)	2
Opening and closing M. I. A.	

### READING COURSE

	Class Read. Ind. per Read. pers.
Doctrine and Covenants	10 5
The Life of Karl G. Maeser (Adult Dept.)	5 2
The Lantern in Her Hand (Gleaner Dept.)	5 2
The Lantern in Her Hand (Junior Dept.)	5 2
The Dove in the Eagle's Nest (Beehive Dept.)	5 2
The Book Nobody Knows (M. Men Dept.)	5 2
Southerner (Vanguards)	5 2
Three Points of Honor (Scouts)	5 2
Monthly articles in Era under Community Activity	5 2

Time for Mass Participation, from November 1, until March 1.

All Mass Participation is under the direction of the Administrative committee of the ward, headed by the executive officers.

It is interesting to note that extra credit is given for first appearance.

## Calendar for January

### ADULT WOMEN

Jan. 7—Notable Mothers of the Bible; Lesson IV—Rachel.

Jan. 14—Abundant Life for the Adult Woman; Lesson IV—Goiter.

Jan. 21—The Home.

Jan. 28—Society and Personality; Lesson III—The Influence of Groups Upon Personality.

Note: All of these lessons except that on *The Home* are found in the Adult Women's Manual. *The Home* lesson is in the *Young Woman's Journal* for September, 1929, page 642.

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## Adult Department

### COMMITTEE

A. L. Beoley; Lucy W. Smith, Chairmen J. F. Merrill F. S. Harris  
L. T. Cannon L. L. Daines R. W. Bennett M. C. Kimball A. M. Cannon

## Suggested Outline for Discussion of Adult Project

THE following statistics are taken from a survey made in a representative city. It may or may not fit your local situation, but in any case it should prove helpful in guiding study and discussion. It is suggested for consideration on the first Tuesday in February. Adult workers in stakes and wards will do well to familiarize themselves with the statistics by considering the questions carefully.

Number and Percent Distribution According to Offense and Sex of "Out-Court" cases (i. e. by the Probation Department and without formal Court hearing) for 5 year period:

Total Number Considered	Boys, 3783;	Girls 490
	Per Cent	Per Cent
Larceny	41.9	11.0
Malicious Mischief*	21.5	4.3
Truancy	11.7	25.5
Incorrigibility	8.5	41.2
Trespassing	3.2	0.6
Burglary	2.4	0.2
Drunkness	1.6	1.3
Immorality	1.5	14.2
Smoking	1.5	0.3
Violation of Traffic Ordinances	1.2	
Forgery	0.2	
All other Offenses**	4.5	1.4

\*e. g. Matching pennies; shooting through windows; breaking windows with snowballs or stones; defacing walls; striking another person; using bow and arrow and slipper; gun; spending money stolen by companion; using vile language; placing tacks in alley to destroy tires; chopping down trees; lying; destroying property; disturbing the peace; sounding false fire alarm; building fires; fighting; inducing others to fight; playing dice; playing slot machine; letting air out of tires; hazing; climbing fire escapes; impersonating an officer and flagging automobiles; cutting aerial wires; inciting riot, etc.

\*\*e. g. Issuing checks without funds; injuring child by reckless driving; associating with bad companions; marrying without consent of legal guardian; keeping girls out late at night; failing to support a child; frequenting pool halls; gambling; perpetrating a robbery; violating court order; violating game laws; having and using firearms; charging merchandise to another's account; violating coasting ordinance; attempting to enlist in U. S. Army when under age; assaulting a parent, etc.

### QUESTIONS FOR DISCUSSION

1. Why are there so many more delinquent boys than delinquent girls? Is it because boys are more criminalistic than girls?

2. What offenses are the most frequent amongst boys and girls respectively?

3. What is the explanation of the fact that girls are apparently more incorrigible, more immoral, and oftener truant than boys?

4. What is significant about the delinquency called "malicious mischief?"

5. Do facts such as these have any significance for the intelligent control of leisure time?

Number and per cent distribution, according to age and sex of "out-court" cases, Juvenile delinquents during a five-year period:

AGE	BOYS		GIRLS	
	No.	Per Cent	No.	Per Cent
Total	3783	100.0	490	100.0
9 Years	139	3.6	5	1.0
10 Years	272	7.2	9	1.8
11 Years	319	8.4	17	3.5
12 Years	437	11.8	24	4.9
13 Years	515	13.6	40	8.2
14 Years	625	16.5	80	16.3
15 Years	576	15.2	102	20.8
16 Years	482	12.7	116	23.7
17 Years	336	8.8	84	17.2
18 Years	82	2.2	13	2.6

### QUESTIONS FOR DISCUSSION

1. Why does delinquency amongst boys and girls begin to taper off after sixteen years?

2. Why are delinquencies listed by boys and girls nineteen years of age?

3. What is the age limit of the Juvenile Court's jurisdiction in case of juvenile delinquents?

4. What is the reason that fourteen is the age at which more boys are delinquent than at any other age, while sixteen is the age at which girls are most frequently delinquent?

5. What do facts like these imply for the intelligent leisure time guidance of boys and girls?



## M Men - Gleaners Department

COMMITTEE

Combined M Men and Gleaners Committees

### The Unwritten Law in Athletics

THERE has been comment made by some concerning the advisability of expanding the eligibility rules for M Men Basket Ball, so as to include restrictions prohibiting boys who smoke and drink from participating. Each year this matter is discussed and it is the general opinion of the group that these matters should be left in the hands of each ward supervisor and the boys and that they should look upon such matters as unwritten law. Any supervisor who would allow a boy to represent his ward who smokes or drinks is certainly lowering the standard of athletics

as there are no athletic coaches who would allow such a boy to participate for his team. Coaches of universities and high schools all prohibit such actions, but there are no rules set up in written form to prohibit it. Surely M Men in the Latter-day Saints Church should be so instructed and supervised that these habits would not be formed. It should, therefore, be understood by both the M Men and the supervisor that the standards are high and that the unwritten code of a true athlete should be endorsed and followed by all.

### The Road to Success

SUCCESS is not attained by sudden flight—it comes only by being willing to work and wait, having an ambition to reach the desired objective. What the majority of young people need today is vision of opportunities ahead, quite far distant from what they are now doing. Vision is necessary; without it the people perish, and with no forward look, work becomes mere drudgery. But if there is nothing in mind but this far distant view, this dreamland, the person never lights on his feet at all. One should constantly look ahead, but one should also know where he is at the present time, that is, succeed just where he is before stepping forward.

"Don't spurn to be a rush light  
Because you are not a star,  
But brighten some bit of darkness  
By shining just where you are."

THIS does not mean that one should not have an ambition to be greater, to do something nobler, but it means that what-

ever the work is that one chooses one should have an ambition to succeed there.

Of course, there are degrees of success. There is the highest round of the ladder, and there is the round next to it. One may not be able to reach the former but may reach the latter. One may be successful in a particular thing and yet not be the best; one may be eminent as a violinist for instance, and yet not become a Fritz Kreisler. But never before has there been such an opportunity to compete for prizes as there is today. There never was so much room for the best as now. Never be idle. If your hands cannot be employed, cultivate your mind. But establish good character above all else, and remember it cannot be essentially injured except by your own acts. Following these suggestions will lead along the road to success. Keep them in mind as you endeavor to carry out the M Men-Gleaner project: *Each day I will contribute to the honor and happiness of my home.*

The material for discussion at the joint M Men-Gleaner session on Feb. 4, is published elsewhere in this magazine.

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## Gleaner Girls Department

### COMMITTEE

Grace C. Nelsen

Emily H. Higgs, Chairman  
Rachel G. Taylor

Martha G. Smith

## A New Year Wish

THE many Gleaner Girls throughout the Church cannot all know each other personally but because they are engaged in the same activities, and devoting themselves to the same project, they know each other's ideals and ambitions. It would be a lovely thing if every Gleaner Girl could send a card to every other in the world, but in view of the difficulties which present themselves, the General Committee is taking the liberty of extending the greeting for each of you to each of the rest of you.

May your New Year be the happiest and most soul-satisfying you have ever known, and be but a promise of the more beautiful years ahead of you.

The members of the General Board, at the dawn of the great Centennial year assure you of their love and confidence; and knowing that the future of this great Church depends upon you, they feel no fear, for they know you will measure up to the best that is in you.

A Happy New Year!

## Your January Inventory

ORGANIZATIONS of various kinds, and in all parts of the country are taking stock during the month of January. They have had an objective set ahead of them during the past year, and now must find out how nearly that aim has been realized. Some will find that they have fallen short of what they hoped for themselves, while others will rejoice in the fact that their accomplishments have exceeded their expectations.

Business firms feel that this annual accounting is indispensable to progress and growth; that only by acknowledging their deficiencies and recognizing their powers can they hope for steady, consistent improvement.

As individuals it would be wonderfully helpful to make some such survey of ourselves. To set an ideal ahead of us and plan and work for its accomplishment during the year would make definite in our minds the steps to be taken, and give an incentive strong enough to lead us over the difficult places. Each one of us may need a different sort of training; some may want to check up on friendliness; some on health habits; some on mental training; some on honesty; some on cultural development; some on physical exercises; some on soul-strength; some on

combinations of all these things. Whatever your need is, set it as the goal to which you will aspire during the year, and then go ahead to win!

The Gleaner Sheaf of years past has been an influence in this direction. This year the Sheaf and project are combined—I will contribute each day to the honor and happiness of my home. Let this thought be with you every hour, that no temptation, no desire to try forbidden things may have power to swerve you from your purpose. The honor and happiness of your home depend upon the strength and fidelity to right which are yours, and only through your actions and words can you prove them.

### Gleaner Calendar for February

FEB. 4—1st period: Lesson VR. Latter-day Saint Ideals of Home and Home life. Care of the Baby. (Gleaner Manual.) 2nd period: Meet with M Men to consider Social Customs in Foreign Lands. (Jan. Era, page 204.)

FEB. 11—1st period: Lesson 19—Child Management. (Gleaner Manual.) 2nd period: Question Box.



If the girls are not responding to the opportunity to ask questions, the leader can ask questions herself and let the girls discuss the answers. In this way spirituality may be put into the evening, for the leader would have considered the matter beforehand and projected only such questions as would be conducive to beneficial discussions. (See Question "What is Beauty" on page 182, Jan. Era.)

Feb. 18—1st period: Lesson 20—Child Management, continued. (Gleaner Manual.) 2nd

period: Music. (The February Era will contain material on music.)

The "Talkies" are causing theater owners to dispense with real musicians, and let the music of the film take its place. What effect is this likely to have on the music appreciation of the public if it is allowed to keep up? Do you think the public could do anything to save music from becoming completely mechanical?

Feb. 25—1st period: Lesson

21—Child Management, continued. (Gleaner Manual.) 2nd period: Optional.

Some Gleaner girls may feel that they are too young to be studying the problems of marriage, home and children, but youth is the very time to establish ideals along these lines. Many of their grandmothers were married and raising families at seventeen; surely the girls of today can learn how to do it, even though the time to put the knowledge into practice comes a little later in life.



Leslie Murphy, Genevieve Pond, Waunetta Peterson, David Eardley

These young people have just been awarded Typewriters by the Remington Typewriter Co., New York City, for writing 65 words or more per minute for fifteen minutes without error, in test given by Local Representative of the Company. This makes a total of 22 Typewriters won to date, in local and national contests.

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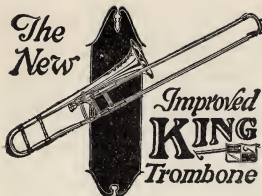
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## Junior Girls Department

### COMMITTEE

May Booth Talmage, Chairman    Laura P. Nicholson  
Agnes S. Knowlton    Julia S. Baxter    Marie C. Thomas

Project: Appreciation of the Beautiful through the Raising of Flowers.

### New Year's Greeting

1930! A year of tremendous import, marking as it does the hundredth milestone since the Church of Jesus Christ was organized. To all our Junior girls, to their officers and leaders the committee sends appreciation, love and greetings. May the magnitude of the work that was ushered in by our beloved prophet, Joseph Smith, be unfolded to your minds, and its message be impressed upon your souls.

### Reading Course

REMEMBER that at least one-fifth of the Junior Girls must have read the book individually in order that the Association may score on the monthly report for April.

### A Suggestion

A SPLENDID way in which the Junior girls might demonstrate their idea of unselfishness would be to assist the Gleaner Girls and M Men in making decorations for their Valentine Ball. Card-board covered with bright red paper, cut in the shape of hearts and strung on red cord, gives a decora-

tive touch which would be greatly appreciated by those who are trying to make the Valentine a beautiful affair. It is by means of such little acts of thoughtfulness that good fellowship is developed.

### Calendar For February

FEB. 4—First period: Lesson 18—Right Reading and Study Habits. Second period: Dramatization, the Book; the Retold Story.

(While the retold story is in progress, or a chapter from the book is being discussed, the girls might be fashioning heart-shaped hot dish holders from bright red material, to present to their mothers to hang near the stove. Mothers are older and we don't always think of them on Valentine's Day; but that is the very reason they would appreciate a little token of our love and thoughtfulness.)

Feb. 11—First period: Lesson 19—The Importance of having definite Aims and Ideals. Second period: The Question Box. (See Nov. Era).

Feb. 18—First period: Lesson 20—The Girl and her Profession. Second period: The Travelogue. (See notes following).

Feb. 25—First period: Lesson 21—Learning to Cooperate; an Ideal. Second period: Music, dancing, etc.

## The Travelogue

SEVERAL requests have come for outlines of the successful demonstration of the Travelogue given at the Institute which followed the M. I. A. conference last June.

The program was presented to show the possibilities of the plan and therefore many numbers were crowded in, even though the limited time necessitated that each one

be very short. In wards, however, where missionaries or converts are few, it would be advisable to devote at least one evening or more to the same country—educational, economic, cultural, or physical features on different nights.

The Committee's idea in suggesting this course was not that people who had never been in other countries should prepare talks



from books, as we have been informed has been done in some of our associations, but the plan as definitely set forth in the September Journal for 1928 was to emphasize the following features:

1. To afford opportunity for missionaries of recent or former years to tell of the people and countries among whom they labored, and to enrich the lives of others by recounting the usual experiences that come to those who live in foreign lands.
2. To seek out and encourage talent among converts, many of whom are gifted and educated but who are shy because of the environment, but who might if possible dress in costume and demonstrate the folk dances of their homeland, or furnish music for occasions and tell of scenes and incidents with which even missionaries might not be familiar.
3. To get the tourists' viewpoint, should there be some in a ward who have been fortunate enough to take trips abroad.

THE main idea to keep in mind, however, is that there must be enthusiastic cooperation between the class and the ones who are on the program and a definite understanding that the Travelogue is not merely to interest those who listen, but is part of a plan that affords educational development for all.

The Travelogue program as given at the Institute was full of interest and demonstrated the wonderful possibilities of this course. The first number was a paper Impressions of Greece, by a teacher in one of the Salt Lake City schools, who had visited this historic land. The intelligent observations of this traveler, and the very evident care given to the preparation of the paper made its contents most valuable.

A returned missionary told entertainingly of tulip time in Holland. His talk, however, was not confined to tulips, but included bulb production in general. This industry has made Holland famous throughout the world. The talk brought much enlightenment.

Next a Belgian convert, with a voice of unusual beauty, sang a song from the opera Manon, in French. This was followed by another topic "The Importance of the Coconut to Natives of the South Seas," graphically explained by a long-ago missionary to the Islands. Another young elder who recently returned from a visit to the Holy Land, following his release from the French Mission, gave his impressions of conditions there.

A glimpse into the heart of Mexico was most vividly given by a young lady who had labored as a missionary in that country. She was dressed in native costume, and seemed to captivate her audience as she took them with her through that land of tragedy and romance. Vocal selections of Mexican music, with her own accompaniment on the guitar, added greatly to the atmosphere of her talk, and carried the spirit of Mexico into the hearts of her listeners.

The wife of a former President of the French Mission gave a most illuminating discussion and display of real laces and tapestries. Samples which had come from many different countries were exquisite. Her young daughter who was a student in Switzerland for three years, sang a group of folk-songs which concluded the most delightful and educational Travelogue program.



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## Vanguards-Scouts Department

### COMMITTEE

Geo. R. Hill; Chas. R. Mabey, Chairmen  
German E. Ellsworth LeRoi C. Snow

Nicholas G. Smith  
Ernest P. Horsley

## Vanguard Program

REPORTS of accomplishments which are being sent to the general office from various stakes indicate the fact that the Vanguard department is becoming more popular, even in many of the smaller stakes. This may be due to any of several causes. Many leaders are coming into it with new spirit and devotion.

The Vanguard program is one designed to interest the older boys of the Church in activities which supplement and re-enforce their quorum activities, and the characteristics of the older boy have been given careful consideration. The program is an interpretation of Scouting originating with the Latter-day Saints, and developed to its present state with the full approval of the National Council of the Boy Scouts of America.

The watchword is *Be Prepared*. The insignia is the *Uprturned Arrowhead*.

The traditions are *Adventure*, *Fellowship* and *Service*.

The Vanguard name signifies explorers of unconquered regions,

adventurers in new fields of conquest. The name was suggested by a picture in which the artist had depicted a group of sturdy explorers standing on the summit of a rugged mountain, gazing for the first time on a beautiful but mysterious valley never before visited by white men.

Registered Scouts of fifteen years and above may be known as Vanguards, with the privilege of wearing the insignia and participating in the program.

\* \* \*

The Vanguard department has a number of details to consider in putting over the program for the current year. Some of special interest and importance are as follows:

1. *Field of Study*—Leisure-time guidance for middle adolescence.
2. *Tuesday Night Meetings*—Merit badge program.
3. *Reading Course Book*—The Southerner, by Thomas Dixon.
4. *Project*—To qualify in camping as outlined in camping Merit Badge requirements.
5. *Special Recreational Event*—Fathers and Sons' Outing.

## Vanguard Leather Stunts

BEAR in mind that the greatest danger to successful Vanguard-Scout leadership is overfeeding with information. Give just enough at each feeding to keep them hungry for more, by never spreading another meal of information until the previous one is digested.

The information found on page 212 is to supply material for one month, the first lesson to be leather thong cutting and plaiting; the second, the second division, etc. By the third evening, if you have fed wisely, you have reached the place where you are an established source of information that springs "great stuff" every meeting. Now do not get careless and think it easy because of your success. *Be Prepared!* Beware of procrastinating.

By the time you have completed your fourth installment of instruction in leather-thong plaiting, if you have followed the outlines carefully in every detail, you will have created a great deal of interest. Any who desire to go further in leather-thong plaiting, including quirts, riding bridles, etc., will do well to purchase the Handbook of Craftwork, by Lester Griswold, Colorado Springs, Colo. (Price 50c.)

At the close of the meeting spent in leather-thong plaiting, promise instruction on square, spiral, spiral reverse and flat plaiting for next meeting.

At next meeting, promise instruction in the neckerchief knot, two-strap turkshead and three-bight knot.



## Bee Hive Girls Department

### COMMITTEE

Elsie Hogan

Catherine Folsom, Chairman  
Sarah R. Cannon

Vida F. Clawson

## Bee-Hive Charm

WHAT is the fascinating thing about Bee-Hive work—that subtle something that makes it different from ordinary class study and from ordinary activity; that delightful spirit that lends to it its sweetness, its airy, fairy loveliness? It is its symbolic representation of that marvelous bit of Nature whence comes its name—a hive of bees. To one who knows nothing of this close connection, Bee-Hive work is merely a routine of requirements, a rather drab affair of guides and exercises, but to one who feels its charm and sees in every step of the way its spiritual significance, it is a constant delight, rich in possibilities, full of life, a thing of beauty.

What is it to you? Do you see the cells of your character structure grow as you build in the hive each day? Do you see in the filling of each cell, the gathering of the nectar of experience? Do all those splendid qualities—industry, thoroughness, cleanliness, order, love of the race, and many others—so manifest in the insect city, find development in your lives? Above all, does the "Spirit of the Hive" permeate the activity of your swarm and lend its gentle influence in guiding you towards womanhood?

It is obvious that one cannot imitate this understanding of the underlying principles of this work without reading something of the Life of the Bee. How fortunate we are that Maurice Maeterlinck wrote his delightful account of the little winged people. The swarm should not be content without a copy (or two swarms may share in its possession.) Would it not be a lovely thing to purchase this book with the purpose in view of enjoying it to the full during the two years' activity of the swarm and then passing it on to the groups which come after? An effective little ceremony might be worked out for bequeathing it to the next "generation" of Bee-Hive girls. If any swarms there be who

do not now possess this book, let them, while waiting for its arrival, read and re-read the review of the Life of the Bee, in the August, (1929) *Young Woman's Journal*.

### Outline for Study of the "Life of the Bee"

SUGGESTED BY ENSIGN STAKE

The five great episodes of the  
Hive:

1. Formation of swarm; departure of swarm.
2. Foundation of a new city.
3. The birth combat, and nuptial flight of young queens.
4. The massacre of the males.
5. The return of the sleep of winter.

Twelve Divisions for study:

1. Bees enter new hive (pgs. 49, 50, 112, 113, 132, 133, 135).
2. Cells (pgs. 86, 180, 182, 184).
3. Workers (pgs. 68, 80, 283).
4. Queens (pgs. 80-88, 97, 98, 100, 245, 246).
5. Drones (pgs. 347, 348).
6. Spirit of Hive (pgs. 39, 40, 41).
7. Day of Swarm (pgs. 56-60; 121-123).
8. Birth, Combat of Queens (pgs. 134, 253, 256).
9. Nuptial Flight (pgs. 304, 305, 316).
10. Massacre of Males (pgs. 350, 351, 353).
11. Preparation for Winter (pgs. 357, 358).
12. Symbolism.



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The New Granite Stake House  
The Salt Lake City Schools  
Granite School District  
Jordan School District

# PEMBROKE'S

24 E. Broadway

## A Modern Betty Blue

(Continued from page 203)

running so fast that one of her slippers fell with a sharp click on the gravel. Borden ran and picked it up. He went to the cloak room and put it safely in his overcoat pocket before returning to the ball room. In the street Viola giggled.

There were some circulars to be printed on Monday for the Peabody Mercantile Company. Spike and Viola were busy at the press. Viola, quite unintentionally, always impersonated a boy when working with the type. It was no job for a lady, anyway. She watched the front door. It opened presently under the hand of Mr. Leslie Borden. Viola added another inkspot to her countenance and continued her work. Customers at the Bugle office took care of themselves. Generally they stumbled over either Spike or Viola after a while if they were persistent. Mr. Borden was. He greeted the boys cheerfully. He stood by and watched them a few minutes, undiscouraged.

"By the way, where's the editor?" he asked presently.

"She's it," Spike jerked a thumb toward his companion.

Borden's face went blank. His eyes told him he beheld a comely but rather delicately built boy of about fifteen. The other boy told him otherwise.

"She!" he exploded at last, staring at Viola.

"If you please." She dropped a demure curtsy.

BORDEN'S face flamed. She didn't laugh but he felt she wanted to. Her mouth dimpled.

Borden's hat came off. "I sincerely beg your pardon. I'm sorry, but I very stupidly mistook you for a printer's devil, too."

"You're perfectly excusable. I guess this is a devilish looking make-up."

Borden liked the way she went all twinkles and dimples. Hm—m. Maybe this was the Poole girl he'd heard about, who'd made old Collier clean up his rooming house awhile back. Gritty girl, folks said. Well, he'd be careful.

"Anything I can do for you?" Viola asked tardily.

"Why—ah—yes. I came about that advertisement regarding the lost shoe."

"Oh, yes, I remember. Was it you who lost it? We haven't heard anything yet."

Borden looked at her sharply. Was she making fun of him? The ad had distinctly said: *Lost, lady's black satin slipper with red satin heel. Finder please return to Bugle office and receive reward.*

"I found it." He produced it from his coat pocket.

VIOLA glanced up. "Oh, it was a lady's shoe, wasn't it? I remember. Hm. A regular Cinderella size." She half smiled.

She was wiping her fingers on a huge rag that had seen previous service. "I know the owner will be glad to have it found. If you'll just come up front now, I think there was a reward offered, wasn't there, Spike?"

"A dollar and a half."

Viola led the way, kicking the long ridiculous duck apron at every step. She rummaged through the desk until she found the envelope she sought. "Here it is. You may leave the shoe here and the owner will probably call for it." She shook out of the envelope a limp dollar bill and a silver half and proffered them.

Borden retreated, shaking his head. "Take a reward for returning a lady's shoe? You must know I couldn't. But—see here, I would like very much to know whose shoe it is. The letter tells, doesn't it?"

VIOLA unfolded the sheet and handed it to him. "No, you see it doesn't. I suppose the owner expected to call here for it."

Borden's disappointed face brightened.

"Then of course you will know who it is? I wonder if you'll let me know? You see, it's important that I learn who she is."

He wondered, futilely, if he were making an ass of himself.

"I see no reason why I shouldn't tell you that. I assume you have no dark design on the owner?"



She was twinkling at him again, at the same time removing the canvas cap that bore red letters blatantly calling attention to the merits of Cottonwool Flour. She shook her short black hair into a semblance of order.

"Quite the contrary, I assure you," he smiled.

"Then I suggest you run in after a day or two and perhaps I shall have news for you."

"I'll do so. It's very kind of you to do this Miss—"

"Viola Poole," she supplied.

So it was the Poole girl!

"Borden is my name."

(How well she already knew it!)

"Then I'll leave it here." He passed it over reluctantly.

"I'll take the best care of it," she assured him, and for the first time she really smiled.

SHE was quite an attractive little (printer's) devil!

By a supreme effort of the will Borden managed to wait until the second day to return to the *Bugle* office. He found Viola at the desk, pounding the type-writer, all traces of ink miraculously removed, her small dark head smooth as a bird's wing. She wore a plain cloth frock of dark red.

"Good afternoon, Mr. Borden. Will you be seated?"

He would, his eye on the shoe on the desk.

"Still here?" There was evident disappointment in his voice.

"I'm sorry, but such is the case. I'm afraid the owner doesn't want it as badly as she thought. Ordinarily we are tortured to death by phone calls about lost articles, but we haven't had a whisper about this."

"But there is no way for her to get it but to come or send, since you can't send it to her."

Viola nodded. "She'll come for it, I feel sure. Perhaps tomorrow."

BORDEN felt cheered. He stayed on to talk shop. Viola wanted to know more about the workings of the attorney's office. She led him on, punctuating his talk with pungent remarks and questions. It was quite late when he took himself off.

## DOCTORS WILL TELL YOU

Physicians are agreed that constipation is at the root of most digestive disturbances, and is the cause of pimples, boils and other skin troubles.

Fleischmann's Yeast-for-Health relieves constipation and its attendant ills.

Ask your grocer for Yeast-for-Health. His stock is always fresh

## FLEISCHMANN'S YEAST

At all Grocers'

## WONDER BREAD

IT'S SLO-BAKED

MADE OF FINE INGREDIENTS

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IT'S SLOW BAKED!—

TO BRING OUT THE GOODNESS

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### SHRIMP SALAD

Season one can of Miss-Lou Shrimp well with salt and pepper; chop a few pieces celery well with a little onion, and add. Pour over this mayonnaise sauce, and garnish with sliced hard boiled eggs, lemon, beets and celery tops.

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Two days later he was back again. They grinned at each other by way of greeting, and both glanced at the desk. The shoe was still there.

"If it stays here much longer we'll have to put it in a glass case and label it Exhibit Number One," she laughed.

"If it stays here much longer I'm going to believe the wearer was just a dream or a myth, and never really existed at all."

"But the shoe is tangible proof!"

"Well, I'll try to believe it a day or two longer, anyway."

"*Little Betty Blue lost her little shoe; What can little Betty do? Advertise for another, To match the other, and then she can dance in two!*" she quoted, laughing. She wrapped the little shoe in tissue and replaced it. Still Borden seemed content to stay. When time for closing came he was still there. He walked home with Viola in the gathering twilight. And there was no evidence that he was shocked at her Bottle Street home! Viola did not feel triumphant. It was too deep for that.

ON the following Monday he was there again. Viola was in the rear with Spike, examining cuts for handbills they were preparing for the theater. She came forward, seeing him at the desk.

"So she came at last, did she?" There was expectancy in his voice. He had searched under the papers and had not found the shoe.

"Why, no, not that I've seen," she replied, joining him in the search. The shoe was not there. The search spread to desk drawers and cubby holes; to paper tables and envelope boxes. The desk was moved. It was neither in, nor on, nor under.

"Spike, what became of the shoe?"

"I don't know, Viola. I haven't seen it since Saturday morning. If anybody came for it I didn't know it."

"Mr. Borden, I'm terribly sorry. Somebody must have slipped in while Spike was busy. I don't know how to apologize. I guess I might have kept it in a safer place, but I didn't dream—"

"It's perfectly all right, Miss Poole. I don't blame you in the

least, though, naturally I am disappointed. And I do appreciate your effort. To prove it, I'd love to take you to the theater tonight, if I may? I believe there's something good promised."

"I'm sure I should enjoy it, Mr. Borden."

Within the next two weeks she saw him occasionally, but the other crowd was rushing him hard now. The man had scarcely a moment out of office hours that he could call his own. And Viola suffered. She must not lose the ground she had gained! She must plan anew to intrigue his fancy; and she had had an idea in her mind for a long time.

SHE called on Mr. Hempstead one day and outlined a plan. It was for a home talent affair for the purpose of raising funds to establish and equip a play park for the children of Biddleboro. Mr. Hempstead was enthusiastic.

"I'll donate those vacant lots," he said, "and we'll put it up to the other citizens to buy the equipment. They can do it, and will, and then there will be no need for the benefit."

"But, Mr. Hempstead, the idea is this: let everybody in Biddleboro be given a chance to help by attending the benefit. By your plan only a few of the more substantial citizens will be called on. This way everybody in Bottle Street and Tin Can alley can feel that they, too, have had a part in establishing the park and that it is part theirs. Besides, I think the get-together will be a good thing. I'm sure Mr. Tomlinson will let you use his theater and you know we've plenty of talent, and it will give us an opportunity to appreciate it."

"You're right! Exactly right! Go to work with my blessing."

"But you are to do this! It's *your* idea! I'm merely on the side lines. I take care of the publicity, you drum the talent. I'll draft the plans, you carry them through."

HEMPSTEAD laughed delightedly. "My idea, huh! Me do the work, huh? Oh, all right. Anything you say goes with me."

"Thank you, Mr. Hempstead. Then you won't mention my



name in connection, please. And there are a few details to discuss."

One of the details proved to be that the performers were to occupy seats in the audience until and after their performance. The reason seemed vague. Some said the lights were off back stage. Others that the heat was off. Another detail was that the orchestra was to render a certain number as a finale.

The theater was crowded. Biddleboro preened herself in the face of her songsters, her violinist, her dramatic readers, her pianists, her dancers.

THE program drew to a close. The lights flashed on. They half rose in their seats. The last number had been rendered. Still the orchestra was playing again. And then on the stage a girl appeared in a Spanish costume. She wore slippers with high red heels.

Leslie Borden sat forward, a look of stern determination on his face. It softened as the dance proceeded. The dancer was smiling. Her mouth was vivid. Her teeth were pearls.

The dance ended. The dancer turned her eyes full upon Leslie Borden and ran. There was a red-heeled slipper in the middle of the stage where she had stood.

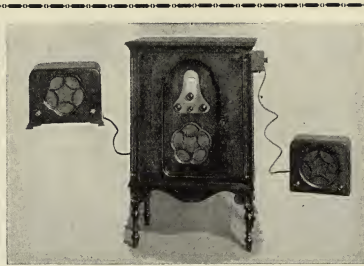
A deafening cheer rent the air. They waited for her return—all but Borden. He was making his way frantically to the front. He bounded up the ladder-like stair at the side of the stage. He ran and caught up the shoe and disappeared through the curtained exit at the rear of the stage where the girl had gone. The crowd cheered madly.

She was waiting there in the semi-darkness. His arms found her. He caught her hands, but in a moment footsteps clattered on the stage stair. She broke from his grip.

"They are coming! Go, quickly, and stop them! Go!"

SHE shrank into deeper shadow, and Borden leaped to obey. He would pretend he had not found her. Then, presently, he would return.

He flung out his hands as he



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### For MEN

Be SURE to specify OLD or NEW Style, as light weights are usually made with short sleeve and three-quarter legs, the heavy weights are regularly made with long sleeves and long legs.

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## SALT LAKE KNITTING STORE

70 Main Street, Salt Lake City

Oldest Knitting Store in Utah

met them, eager young folks over-run with curiosity.

"I'd give a dollar," he declared, with far less fervor than he felt, "to know who she is."

"She's hiding back there somewhere. Let's find her," they shout-ed.

They would not be denied. Borden pretended to join in the search, but not a trace of the dancer was found.

And though he bribed the janitor and waited until midnight, his vigil was unrewarded. The little shoe was his only clue and consolation. It reposed in the pocket of his coat.

THE episode did not leave him in the best of spirits. He was a haunted man. By day it seemed so unreal, like the memory of a dream. But it wasn't a dream. He kept the shoe in his pocket for two days so that, when the reality eluded him, he could recall it to him by touching the bit of silk and leather and wood. He worked slavishly for two days. After he closed his office on the

second afternoon he wandered out on the street, aimlessly. It was later than he had thought. Lights were on in the streets and shops. A light burned in the window of the *Bugle* office. He turned his footsteps toward it. Perhaps Viola was still there, and she was such a comfort. Not that he said as much to himself. He just felt the sudden need of her companionship.

She was covering the typewriter when he entered. She looked up and smiled. Neither spoke. He merely came and laid the shoe on the desk.

"I guess you know about it," he said leadenly. "Everybody does by now, I guess."

"Yes. I'm sorry." She laid her hand on his, sympathetically, as it lay on the desk. It was like an electric shock. She had never touched him before. He looked at her as if seeing her clearly for the first time.

"Viola—Viola!" Incredibly his hands rested on her shoulders. He was bending toward her.

"Wait! Leslie, what about the dancer?"

HIS fingers relaxed their grip upon her and his arms dropped to his sides. Ah, the dancer! He had forgotten, momentarily. He looked at Viola.

"I wish I knew!" he said miserably.

"I wish you'd try to tell me how you feel about her, Leslie—about—both of us."

The dancer! How was he to say it? It was scarcely articulate to himself. And Viola! Such a little comrade she was; a pal. She would make a loyal wife through all the years. Her love would be like a deep, smoothly-flowing stream, cool and clear. Cool! That was it. Viola was cool and impersonal. The dancer! Her love would be like a stream with plunging, sparkling waterfalls that crashed in joyful splendor on its way. Intensity and color! That was the dancer. And Viola—yes, he loved her for the stable and sterling qualities that made her a gentlewoman.

He tried, blunderingly to tell her his thoughts; to make her understand.

"I think I do, Leslie," she said quietly. "If I had the dancer's depth of feeling, or if you were

sure she had my more sober qualities—in other words, if you could merge the two personalities—?"

YES, that was it! Exactly. He did not note the warm fires that had kindled in her eyes. She reached for the shoe. She kicked off her oxford and slipped it on. From a drawer in the desk she produced a bundle and out of the bundle, the mate to the shoe. It, too, went on. She shook out a silken shawl and draped it about her shoulders and waist. A spreading comb was thrust in her hair and the black lace draped over it.

She turned to Borden who had not moved nor spoken.

"Do I need this, and this?" she asked, touching the scarlet skirt and the domino.

"Viola—you—you—?"

"Yes."

The dark head drooped; her eyes smiled up through long lashes.

He was laughing, happily, exultantly, as he folded her to him.

"Sweetheart!"

"Beloved!"

Her mouth was soft and sweet and responsive. Slim arms crept about his neck. A small hand caressed his cheek. Five inkstained fingers threaded his hair.

## Dancing

AMERICA bids fair to become an art producing center, but in the meantime there is a hopeless jumble of taste. Paintings of merit are hung next to monstrosities; orchestras of great skill are playing cannibal orgies; designs in every field are beautiful or hideous.

In dancing are these cross-currents most pronounced. Duncan and Pavlova have raised the standard high, but in ballroom and cabaret is seen degeneracy. Modern dancing is not wrong; it is merely silly.

Dancing has three possible purposes: exercise, grace and sensuality. When the first two are paramount, joy results; when the last one, the opposite. Normal youth expresses itself in gaiety, dancing and fun. Cultivated youth is interested in the mastery of difficult technique, and if social emphasis were placed on folk-dances, youth would respond. One community, one group of any kind could introduce a figure dance with the most delightful results.

—Beatrice Forbes-Robertson Hale.

## Index to Advertisers

Beneficial Life Insurance Co.	Back Cover
Butter Krust Baking Co.	237
Capitol Gas & Oil Co.	229
City Coal Company	228
Consolidated Music Co.	232
Daynes-Beebe Music Co.	178
Deseret Foods Corporation	230
Deseret News Press	238
Fleischmann Yeast Co.	237
First Securities Corporation	Inside Front Cover
Francis M. McKinney, Inc.	239
Henager's Business College	231
Knight Fuel Company	234
Merrill-Keyser Co.	237
Nordic Distributing Co.	229
National Academy of Music	233
Pembroke Company	236
Pioneer Mattress Factory	235
Quish School of Beauty Culture	238
Regal Cleaning & Dyeing Co.	236
Royal Baking Company	227
Salt Lake Mattress Co.	230
Salt Lake Knitting Store	239
Salt Lake Hardware Co.	235
Salt Lake Pressed Brick Co.	177
Southern Pacific R. R.	239
Sugar House Lumber Co.	227
Sego Milk Company	228
Skaggs, O. P.	233
Utah Gas & Coke Company	Inside Back Cover
Utah Home Fire Insurance Co.	233
Utah Oil Refining Company	180



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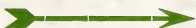
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